The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLV.

JACKSON, MISS., May 10, 1923

NEW SERIES
VOLUME XXV, No. 19

The Baptist Standard tells of a revival meeting in Houston, Texas, conducted by women for women, in which great crowds filled the Baptist Temple morning and night. No mention is made of conversions.

Remember to keep in mind the encampments at Hattiesburg July 22-27, and at Blue Mountain August 19-24. Also note the date of the Evangelistic Conference at Clinton from May 28th to June 2nd.

The Laurel Exchange Club was responsible for a recent special edition of the Daily Leader. We note that Rev. Bryan Simmons is president of the club and has an article on the preachers relation to the business man.

Brother W. R. Cooper writes that record breaking crowds are attending the meeting at Logtown, preaching three times a day. Seventeen had been added to the church when he wrote on Thursday. Meeting continued through Sunday night. Mr. Kirby of the Baptist Bible Institute led the singing.

"A member" of Riverside church at Holly Bluff on the bank of the Big Sunflower says that recently they had the Record sent to 20 homes of their membership. They haven't a large number but are doing good work. Brother M. I. Wood, a student in Mississippi College, is the pastor. Recently $63.00 was sent in for the 75 Million Campaign, although no pledges were made at the beginning. Nearly all the Baptists in the community attend the Sunday School.

According to the annual church census compiled by Dr. H. K. Carroll for the Christian Herald, there has been in 1922 a gain of 948,347 in church membership, the total membership being 44,663,684. The Protestant evangelical gain was 828,600, and the increase for the Roman Catholic population was 89,016. The largest denominational group among the Protestants is Baptist, with fourteen bodies, and a total membership of 8,303,824. The Methodist (fifteen groups) is second, with a total of 8,270,704. Lutheran organizations come third, Presbyterian fourth, Disciples fifth, and Protestant Episcopal sixth.—Ex.

At a recent meeting of the Medical and Surgical Staff of the Baptist Hospital in Jackson it was voted, "That it is the sentiment of the Staff of the Baptist Hospital that no operations should be done on Sundays except in emergency cases, or unavoidable instances, not under the control of the surgeon". Everybody is entitled to one day of rest in seven. Of course this is not always possible with doctors and nurses, but they should be given every conideration possible. It is the hope of the physicians in Jackson that doctors in other localities will co-operate with them in this matter as far as possible and see that nurses may have a day of rest. No patient will be turned away and all will be given prompt attention, and it is certain that all will work for the good of the patients and the nurses and the physicians.

EX-SENATOR JOE BAILEY AND PROHIBITION

On Wednesday of last week ex-Senator Bailey of Texas was a guest of one of the civic clubs of Jackson and members of other clubs in the city were invited to hear his address. His subject was "The Business Man in Politics". He announced in the beginning that he wished to say some things which might not be welcomed, and he was as good as his word. Mr. Bailey was reared in Mississippi and for that reason was welcomed back to the state. He is a man of distinction and ability and therefore was the more cordially received.

But it seemed his chief purpose to protest against the encroachment of the prohibition law against his personal liberty. He said that he did not take a drink very often, but he did not wish to be deprived of the privilege. He was like the people who blow up dipping vats, and defended themselves by saying that they didn't so much mind dipping their cattle, but that George Washington "fit, bled and died" to give us our liberty and we are going to have it.

Mr. Bailey objected to woman suffrage and thought it the greatest mistake that our nation ever made. His reason for objecting to it was that the women were too prone to take the advic of the preachers when they went to vote, and that the preachers cared more for morals than for politics. Of course every Baptist will agree with Mr. Bailey that the state must not be controlled by the churches or the preachers. But that does not mean that the preachers are not to vote nor to have a political opinion. It is too late in the day to try to scare preachers away from the polls; and the women are there to stay.

Two things were impressed on us by Mr. Bailey's speech, namely, that he is a badly disappointed politician, and secondly that he is a mighty good agent for the Association Opposed to Prohibition. He is a man of great and recognized ability and could have been in the United States Senate today but for his attitude toward the Anti-Saloon League and his liking for big fees from corporations. We do not know how far his speaking engagements take him, but he is making a vain fight against prohibition ,no less a fight against it because of its being done in an adroit manner. Any man who puts himself on the wrong side of a great moral question is a dead politician.

The simple record of three short years of Christ's life has done more to regenerate and soften mankind than all the disquisitions of philosophers and all the exhortations of moralists. —Goodell.

Dr. J. B. Lawrence says his church at Shawnee, Oklahoma, has the largest Sunday School in the South among them that have reached the advanced standard, and that they are going on to perfection. All right, old sport, when you get there there'll be several Mississippi Sunday Schools to welcome you.

Pastor N. A. Edmonds writes that Eupora went beyond its quota for the first four years. All are happy and ready to finish the five year program in good style. Many will pay monthly hereafter.

Pastor J. C. Wells had brother L. Bracie Campbell of the Baptist Bible Institute with him in a good meeting at Perkinston. Great crowds attended the meeting, including Landmarkers and members of other denominations.

Dr. G. Campbell Morgan, one of the world's greatest Bible teachers and preachers, will conduct a twelve days meeting in Jackson beginning about the middle of June. A tent will be secured for use in Poindexter Park where the Gypsy Smith meeting was held.

It is said that in a Nebraska town the Methodist, Baptist and Congregational churches have united to form a Presbyterian church. Here is a problem in arithmetic. If you add one rose, one tulip and one violet together, how many cabbage heads have you?

The U. S. Supreme Court has decided that it is unlawful for foreign ships as well as our own to have liquor on board within the three mile zone. But it was also decided that the present law does not forbid American vessels carrying or selling liquors outside the three mile limit. That defect Congress can correct by proper legislation.

On Monday night of last week the Woman's Missionary Society of the Clinton church celebrated its Jubilee year, having been organized in 1873. The men of the church gave the women a banquet and served it in the basement of the new church. Mrs. Nelson presided. Mrs. Riley conducted the devotional exercises. A short talk was made by Pastor Lovelace. Mrs. Aven read a most interesting and instructive history of the society which ought to be permanently preserved and distributed at least among all present and future and former members of the Clinton W. M. S. Mrs. Patterson made a few remarks to the men, the hosts. Everybody was refreshed in body and mind.

The editor of the Record wishes to express his thanks to Brother J. A. Barnhill of Sumner and others who have made it possible for him to go to the Baptist World Alliance at Stockholm. It will be the experience of a lifetime and we hope to profit greatly by it and that we may be able the better to serve God and the brethren. Brother Barnhill offered to secure the amount necessary to meet the expenses, and recently wrote us advising that it would be in hand and that we could make our preparations to go. So the matter is settled and the Lord willing the editor will leave about the first of July, sailing from New York on July 7th. To our brethren who have made this possible we return profound gratitude and hope that the Father's favor may be upon them. We go with the party arranged by Dr. B. P. Robertson of Senatobia.

CLINTON EVANGELISTIC CONFERENCE, MAY 28th TO JUNE 1st

CAN WE BRING OUR YOUNG PEOPLE INTO OUR SUNDAY NIGHT SERVICE?

By Len G. Broughton

This has been and is the puzzle to pastors everywhere. And, while we are discussing our financial and faith fundamental problems, which are, of course, very important, it is, perhaps, not amiss to discuss the problem of getting our young people to attend the preaching service, especially Sunday nights. This, too, is no little matter. I venture to say that every pastor has felt the weight of this problem. For some reason or other our young people (following the practice of their mothers and fathers) are conspicuous for their absence at most Sunday evening services of the church. Even if they come to the B. Y. P. U. most of them go away and do not stay for the preaching service, though they are church members.

Various methods have been tried by pastors to overcome this terrible situation; some have tried scolding, which certainly gets nowhere; it does harm. Our young people are not going to be scolded into doing anything at home or at church. We might just as well make up our minds, therefore, to discard this method. Others have tried pastoral participation in the Sunday evening Young People's meetings. This may work for a while, but it will put the pastor out of business for his preaching, and hurtfully interfere with the development of his young people. It was never intended that he should attend their meetings. Various things have been tried, and still the problem exists. How are we to bring our young people into the Sunday evening service of the church?

Let me suggest a few things:

I. Never mind how fine a quartette you may have, organize a great chorus choir auxiliary to it. Let it be made up for the most part of the young people of the Senior Union age. Have the director of music in full charge, conducting stated and regular practices with them and the quartette, if one is employed. Sing high-grade, standard music, as well as so-called evangelistic choruses. Our young people of today like this kind of music. If the paid quartette don't like this mixture, get rid of them. Better find a place for our young people in the service than preserve an artistic quartette.

II. Then there are those that cannot sing, especially, young men. These should be made ushers, the most important position in the church. They should be organized into a "Board of Ushers," with stated meetings to discuss the problems of ushering the crowd psychology with which they have a prominent part. These ushers should rotate in active service, though continue with the "Board of Ushers."

This will take care of the large part of the senior age not in the chorus, and their attendance will secure the attendance of most others of this class, provided, of course, the man in the pulpit is sufficiently versatile in his pulpit themes and manner of treating them to halfway hold their attention.

III. Now we come to the still greater problem —the Juniors and Intermediates. What on earth is to be done with this class of adolescent young people? Our answer in the main is the same as for the Seniors—organize them into a great Junior chorus and give them a prominent place in the evening service. Give them a prominent location in the church and let them permanently occupy it, and take special part in the singing of anthems and other kinds of music. Conduct regular practices each week, under the direction of the general musical director. They, too, should be given, in part, a high class of music to render —something that will make them feel the dignity of their work. The church officials should get behind these organizations and show their interest by now and then giving them a reception party. With us the chairman of our Board of Deacons, Captain B. A. Jacobs, gives the Junior chorus of about one hundred a party once a month, and the Executive Committee does the same for the Senior chorus of around fifty.

Now a very successful plan of ours at Grove Avenue, which many will not see fit to adopt because of prejudices or other reasons, is the full vesting of both choruses. Our Seniors wear the full regulation vestments and our Juniors do the same, leaving off the caps. They both assemble in rooms back of the pulpit, where they put on their vestments, and then come together in a large hall with the pastor for prayer. Following this they march singing the processional—the Seniors to their place back of the pulpit and the Juniors through the church, singing as they go, to their place in the front balcony. Then the further order of service proceeds. When the sermon is concluded and the invitation is presented the Juniors sing the recessional marching back through the church to their room in the rear, followed by the Senior chorus. Then follows the benediction.

The Results

Now follows a word about the results after months of experience.

(1) We get our young people. We actually get them into our evening service by giving them a part—a very distinct part in it. It is marvelous to behold.

(2) They profess conversion and come into membership. It is rare that some of these white-robed ones do not march down the aisles confessing Christ and join the church.

(3) We get their parents. Scores who never attended church come because of their children's part in the service. Such parents can be seen craning their necks to see their happy child or children, and they come in soon for membership.

(4) It brings to the service scores of other people who otherwise would not be at any service. Everybody with a soul big enough to be reached loves young life, especially children. And they will go where they are so big a part in the service. They just love the white-robed throng of young life, so dignified and yet so happy.

A further movement. We are now working on a male chorus to take their place in the other balcony. We will then have a great triple chorus. So far as I know nothing is like it in the land.

The vestments. They are sane. They present every one alike—no well dressed and poorly dressed. No unbecoming dress to be conspicuous and gazed at. They create a worshipful atmosphere. We have found it great. No one is kept out for lack of clothes.

Too much praise cannot be given our versatile organist and director, Mrs. Lucy Owens Howey, for her untiring work in bringing to pass these happy results in our work.—Religious Herald.

THE MYSTERY OF GETHSEMANE

There is a mystery in the Gethsemane drama that ever eludes the thought of man. Those capable of looking into it find it fascinating. Many have sought to trace it and explain it. They have always reached the conclusion that there was something strange, beyond the many expressions of intense emotion that were exhibited by the central figure, even our Lord Jesus Christ.

He entered Gethsemane by leaving the larger group of his disciples and taking with him the favorite three, Peter, James, and John. As he advanced into the heart of the garden, where the deep shadows hung low about the trees and shrubbery, "he began to be sorrowful and very heavy." He gave evidence of being deeply moved. Agitation was written upon his face. He seemed unable to control his emotion. He spoke to them, saying, "My soul is exceeding sorrowful, even unto death." Something within him yearned to be alone. He instructed them, "Tarry ye here and watch with me."

He then went a little farther on, throwing himself upon the ground, even falling upon his face. Then began a struggle that rose in its intensity almost to tragedy. The whole physical being of the man was drawn into it. His breathing became deep and violent. His respiratory system was profoundly moved. Midst the heavy breathing his soul cries out, "O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." Great depression was upon him. The loneliness of his soul broke like the melancholy of one abandoned by the faith that has once been his support and the delight of his enthusiasm. He arose from his prayer scarcely knowing whither to turn, with his eyes heavy, his lips pressed, and his spirit struggling for expression of the emotion that was sweeping over it like a storm. He turned to his three disciples, who had been so close to him, whom he had trusted, with whom he had walked many a journey, who he thought understood him and would give him sympathy, with whom he had had a fellowship that had been the support of his life; he found them asleep! They knew not of the struggle of his soul. If they did they seemed to have little power to appreciate the cry of his spirit, "My soul is exceeding sorrowful, even unto death." Emotional intensity in its deepest and highest ranges was not their possession. They could not understand a sorrow that was "unto death." When he went away to suffer midst the darkness and the silences, and pour out his spirit, they slept.

"Watch and pray," was his instruction, "that ye enter not into temptation. The spirit indeed is willing but the flesh is weak."

Again he went away to be alone. The struggle within him had not subsided. Something had seized hold of him. He was resisting by forces of mind and of body. He wrought, he struggled, with a resistance that has never been penetrated. Men have looked upon him and asked, "Why this strange conflict of soul, this inscrutable crisis that searches the highest capacity of the mind for resistance?"

Again he is upon his knees. His face is in the dust. He is struggling with clasped hands. He cries out, "O my Father, if this cup may not pass from me except I drink it, thy will be done!"

Great drops of sweat stood upon his brow and dropped from his cheeks to the ground. The agitation swept through every nerve, brought into action every muscle. The entire perspiratory system was in action, brought so by some inscrutable, invisible thing that was working mightily upon the man.

Again he rises and, returning to his disciples, finds them asleep, "for their eyes were heavy." He is mute as he looks upon them. They have gone beyond the reach of his sympathy. They have no feeling or consciousness that tragedy is seeking to work itself out in the life of their Master.

He goes away again and, falling down upon the ground, prays, his face in his hands. The agitation increases until it seems his physical form will be broken. The muscles in his hands are drawn tight. The back bends into a knot. The face bears an agony that would break the heart of God. His breathing is heavy and short. The perspiration is standing like beads upon his brow. The great drops become incardnadine with his blood. Even his circulatory system has been moved into intensive action by the agony through which his mind is passing. Again he prays, with broken words, "O Father, if this cup may not pass from me except I drink it, thy will be done!"

Then there was a breaking of the muscles, a loosening of the nerves, and the man lies prone upon the ground, reconciled to the will of God. The battle is fought! Slowly he rises, wipes the perspiration from his brow, gathers himself together, straightens his shoulders, raises his face toward the stars, and slowly walks back to his disciples. They are still asleep. They have not known what has happened. They sleep on, in their little world knowing naught of what has occurred in the life of the great Son of God, who was struggling to gain the power of decision to do his Father's will. Hear him as he speaks: "Sleep on now and take your rest."

They are awakened out of sleep, not knowing the crisis that has made Gethsemane historic and

the experiences thereof the great apocalypse of the tragedy of the soul.

Our Lord turned from that struggle, but the mystery remains. From that day to this the human mind has sought to penetrate it. What was it that Jesus was struggling against??

Was he struggling for reconciliation to the will of God?

Was he struggling that he might decide whether the Messiahship should be without a cross, or governed by great political crises?

Was he struggling to decide whether salvation was to be had by atonement or without recognizing the demands of the moral universe for restitution?

Or was he struggling as one who had been caught up by the inimical forces that had gathered in his past and were closing in upon him to bring his life to a tragical end?

Or was he struggling that he might change his course and gain a means of diverting from his head the avalanche of opposition that was about to fall upon him, and in a moment of time gain an available future that would satisfy his ambition and bring him to realize all that he had hoped and lived for in his few short years of service to his fellow men?

No matter what that mystery must have been, it moved him more deeply than any human soul that has lived and left its record in the annals of history. He was moved by an inner agitation so subtle, so powerful, that the very physical system that had rendered its functions to his will was threatened in its integrity. Therefore it was no small cause that engaged him. It was no ephemeral decision that he was seeking to reach. Surely it was something that bore in itself an element of personal distinction, which if decided in accordance with the will of God, would determine the everlasting outcome not only of himself and of what he had said to his fellow men, but to all the great conception that he had imparted to those who had listened to his eager, trusting voice.

The mystery of Gethsemane was hidden deep in the heart of Christ. No man will ever be able to fathom it. There will always be speculation about it. Explanations will ever be given. The real meaning, the essential character of it is hidden in the providence of God. Man finds his satisfaction in looking upon it by the fact that Gethsemane is the symbolical crisis of the soul, in which it seeks with all its powers to resist the great sin against the spiritual order, which is weak-spiritedness in the presence of continued opposition. It is the tendency to give down and to surrender when the way grows dark and the night comes on. Gethsemane is the story of the soul crisis through which all men pass ever and anon, when they seek to do the will of God and to abide by his commandments.—Western Christian Advocate.

DR. CHRISTIAN'S HISTORY OF THE BAPTISTS

The author who writes the history of a denomination always lays himself open to the charge of being a polemic. So many writers of religious history have manifested bias in their presentation of denominational achievements that there is little wonder that the general reader approaches such works with a good deal of skepticism. It seems to us, however, that Dr. John T. Christian in "A History of the Baptists", which has recently come to us from the press of the Sunday School Board of the Southern Baptist Convention, escapes this charge. Although he is naturally interested in making a good showing for the Baptists, Dr. Christian presents such a prodigious array of facts, and is so guarded and judicial in his judgments, that only one who is a polemic himself can escape his conclusions.

Dr. Christian contends that the early Christian churches were made up of regenerated believers; that they were democratic bodies in church government; that they were in fundamental accord with the principles of the New Testament church in their advocacy of the right of free speech and soul liberty, and that they recognized the paramount authority of the New Testament as the sole rule of faith and practice. To prove this contention he cites several of the great historians of the Roman Empire, like Gibbon, and some of the writers of the early Christian church. He traces the teachings of the Montanists, the Novatians, the Donatists, the Paulicians, the Albigenses, the Waldensians, and the Petrobrucians, and finds in all of them evidences of Baptist doctrine. He admits that these several parties were not in absolute accord with all the doctrines and practices of modern Baptists, but he asserts that they held and taught some, at least, of the principles that distinguish our modern Baptist churches. He, therefore, concludes that Baptists trace their origin to the apostolic churches; and that there has been a succession of New Testament churches from the days of Jesus and the apostles. He does not assert this as proved with certainty, but as a tenable proposition, and for this proposition he makes strong argument.

Dr. Christian points out that Baptists have never recognized any authoritative creed, and that today there is wide variance among them. The Baptist attitude towards free speech and liberty of conscience has permitted and encouraged the widest latitude of opinion. The varied sects which antedated the modern Baptists recognized the absolute and unconditioned authority of the New Testament as the sole rule of faith and practice in religious matters, and while they sometimes maintained wrong views and introduced false doctrines to an extent that might not be tolerated today, they held to the vital necessity of a regenerated church membership; a church pure and separate from the ungodly; believers in baptism; a simple form of church government; the right of free speech and soul liberty; and the permanent and paramount authority of the New Testament as a rule of faith and practice.

Dr. Christian's argument is couched in the succinct form of a legal brief, but not in the spirit of a legal brief which endeavors to present one side of a question. He is always fair, and seldom dogmatic. We confess that we have long believed that the Baptists of our day represent the apostolic succession of churches, but we have never been quite ready to assert this dogmatically. Dr. Christian's book goes far towards making us dogmatic. At any rate we feel that Baptists have a clearer and less legendary authority for asserting apostolic succession than has the Roman Catholic Church which dogmatically asserts that its pope is the successor of St. Peter, and that its ritual and sacraments in essence bear the mandate of Christ himself.—Watchman Examiner.

OUR OPPORTUNITY

What great opportunity lies at the door of the Christian Church at the present time to accomplish a wonderful and glorious good, during the present period of unrest that we are experiencing, when the future welfare of all of our people seems to be torn to shreds, and the great majority are undergoing and realizing distress, privation and suffering—when honor, righteousness, justice and human consideration have given place to selfishness, personal popularity, greed and even unlawful consideration.

How great is the opportunity to rectify and overcome this deplorable state of conditions, and place mankind once more upon the broad path of righteousness, by propounding and bringing home to them their just and honorable duties to mankind. And when or how could this be better set forth or illustrated than by the unfailing exemplification of the true and unselfish teachings of Christ Himself. Christianity has accomplished a great and glorious work in the past. It has brought men of all nationalities, creeds and principles together within its sacred precincts, and by its teachings and principles brought them to a realization of what was just and honorable, and inspired them with a determination to live true to and exemplify the admonition of Christ—to do unto others as we would have others do unto us.

Every day the morning sun breaks over the eastern horizon and shines down upon thousands of homes, and many more thousand individuals, who know not Christ in their personal life, and are thereby unprepared for the eventualities that may come that day.

Every sunset bequeaths to the world a dusk whose shadows are no blacker than the specters that lie in wait to haunt the countless thousands who would face untold suffering and loss and misery should the death angel pass their way during the day.

The one great aim of the Seventy Five Million Campaign is to give the Gospel to the world, acquainting as soon as possible every soul with Jesus Christ as their personal Saviour.

J. H. GUNN.

Noxapater, Miss.

WHAT CAN BE DONE?

To answer Brother Wesson's question: I have had a lot to do in breaking oxen. To get best results the start must be made when they are calves. Good lines and a switch, for in the breaking they must not run away. This holds good with folks. Many parents don't take seriously what it is to train a child, don't realize that it must live forever in Heaven or Hell. Children are a gift from God (Ps. 127:3). Then the Bible is not short in the way to train them. (See Deut. 11:18-21; Eph. 6:4.) And then a switch at times, for as oxen must not run away, the child must not (Prov. 23:13-14).

To head off trouble get the child to know you love it before it can remember. Keep it entertained with stories—good stories. To me there is no book of stories like the Bible. Other good books and papers will help, but never fail to put the Bible first to entertain the child.

Another thing: Teach the children to sing, not a few songs, but teach them the science of music, so they can sing intelligently. I live in the neighborhood now where wife and I mainly raised our children. Dancing parties were all the go when we moved here. A few of us decided we would teach our children to sing. The good Lord helped us. Dancing has been dead for more than 25 years. I was along in two other neighborhoods where the badness was so bad I will not name it here. There came a man in the middle of these two neighborhoods; he loved God, the Bible and music. The result was Sunday Schools were started, music was taught, badness went, and in just a few years more than 1150 were baptized.

Now with the above there must be preaching of the John the Baptist sort, and praying at every turn of the road; and pray when the road don't turn. **Pray.** Victories are won and will be won if we take our dear Lord's word seriously as parents and as churches. Here is the pull, will we obey God, or give place to the Devil?

I believe we can show our folks that the best entertainment this side of Heaven is in doing the will of God.

H. L. JOHNSON.

Dr. W. A. Hobson resigns at Jacksonville, Fla., after 23 years of service. He will attend the Baptist World Alliance.

It would be interesting to have a list of churches which pay the expenses of their pastors to the Southern Baptist Convention. How about yours?

The Baptist New Mexican says: "In the current issue of Baptist Student quite an elaborate announcement is made about the Easter program, and recommendations were made that the Y. W. A. observe the day in appropriate manner. It seems to us that these Baptist schools would be the place to show the folly of falling in with Romanism instead of incorporating it into their practices".

Pastor J. R. Nutt conducted his own meeting at Lufkin, Texas. There were fourteen additions.

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

SUBSCRIPTION: $2.00 a year, payable in advance

Entered as second-class matter April 4, 1919, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

THE LORD DOES A CASH BUSINESS

A few days ago a man stepped into this office and showed a check he had just gotten for $100.00. Now it was not for subscriptions to the Baptist Record. It was his own, from the Lord, via a real estate man. He said in explanation that he had recently paid his Campaign pledge, had added an extra contribution, and was then feeling that he could take a short vacation from giving. But along came a lady who represented the Woman's Auxiliary and asked him for ten dollars to help the hospital fund. What should he do? There was just a moment's hesitation and then he gave her the ten dollars. Hardly had twenty-four hours passed when a man who had sold him a piece of property concluded that he would return him one hundred dollars of the purchase price because— well because he just felt it was due him. Yes, the Lord does a cash business.

The next day comes along a man with this story of an experience which had just that morning come to him. In dressing that morning he missed a cuff button which he greatly prized, not only because it was a gold button, but because it was given him by a son who was just going into the army and overseas, possibly never to come back. But the cuff button could not be found. The floor was searched, likewise the fireplace and all the space under the bed and under the dresser. Only one thing remained, to submit and to ask the Lord to do what he thought good and right. Less than an hour afterward the button was handed him unhurt. Yes, the Lord does a cash business.

It would be interesting and very profitable to search the scriptures for certain promises which are expressed in the present tense. Too much of our religion is postponed for future realization, and never comes in for present day use. When the Lord says "Now is the accepted time; today is the day of salvation", he does not ask us to be more prompt in responding than he is willing to be. To the thief on the cross he says, "Today shalt thou be with me in paradise". The response of God is so instant as to be simultaneous with our asking. He says, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed out of death unto life". The possession of life is a present experience and not simply a future hope.

The devil too often robs us of the value of religion by making us think of it as a matter of history, a thing connected with the ancient people in Palestine. Or he leads us to put all the emphasis on the world to come. God is here and now in the world, as truly as he ever was with Elijah. When Paul says, "Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him", he is not speaking about the future; for he says, "But God hath revealed them to us by his Spirit".

If men will but open their eyes they can see the hand of God busy with their lives and in all the affairs of men. Practicing the presence of God is not going into a cell and shutting your eyes in devout meditation. Meditation has its place, but the best place to see God is to look for him in the busy world about you, in the every day happenings of life. Jesus says, "My Father worketh hitherto and I work". He is still working, and if we will we may work with him.

HOW WE CAME OUT

Everybody has been anxious not to say impatient to know how Mississippi Baptists and Southern Baptists came out at the end of another Convention year, closing May 1st. It is not at this moment possible to get and give reports for the whole South, though they may be reported in the secular papers before this reaches you. But it is gratifying to report for Mississippi.

Our collections on the Campaign reached over $444,000 for the year. The collections for April were over $201,000, the largest of any month in the history of Mississippi Baptists. The receipts for April were about $28,000 more than they were for the same month last year. This means not merely that Mississippi Baptists are coming back, but that they have come back and are going ahead of anything we have ever done.

That is as it should be. Our advancement has been marked through all the years of our history, and while there was a temporary falling back for a year or two, there has never been any other purpose but to go forward. We are now in the line of march, and we won't go back till we put it over over there and everywhere.

There is one lesson, however, which we must learn from this recent Campaign. Nearly half of the money received in the year came in in the one month of April. This is not a healthy condition and must be guarded against and corrected. It is not because we have more money in April than in other months, for we do not; far from it. It means that we went after it in April. God graciously helped us. But if we can do this in April, we can do it at other times with proper expenditure of energy. A team of horses ought not to do all their pulling at one place in the road. And the churches ought not to expend their energies in a single month. The only healthy condition is monthly giving. Let's begin it now. The tree of life bears twelve crops of fruit; one every month.

FELLOWSHIP OF HIS SUFFERINGS

There are some scripture passages the fulness of whose meaning constantly eludes us. They lure and entice us by the constant suggestion of a great truth hidden at their heart, but which because of their very worth and bigness cannot be easily apprehended. The commentaries do not help us out very much, either because the commentator has not entered fully into the truth, or because we are not prepared by experience for its understanding. And yet they draw us ever toward themselves in the evident effort and hope to bring us into possession of them. Every Bible student has probably had experience of this.

Among scripture passages of this sort there is none possibly that makes its appeal to us more strongly than that glowing and glorious third chapter of Philippians. Paul is writing his personal appreciation of Jesus; what the Lord has meant to him. But he feels that his past experience is only a foretaste and prophecy of the deeper significance of Christian experience, which must be always better and deeper. He writes with his soul ecstatic as he says, "That I may gain Christ, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith; that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being conformed unto his death, if by any means I may attain unto the resurrection of the dead".

In the midst of the soul longing it may sound strange that he puts the desire to have fellowship with the sufferings of Jesus. And yet there is no way of separating this item from the rest, for there is no way to attain the knowledge of all the rest without this. He speaks in another epistle of his filling up that which is lacking of the affliction of Christ in his body for the churches sake. And in yet another epistle he says, "If so be that we suffer with him, that we may be also glorified with him".

But more specifically the suffering which Paul covets here is not the physical suffering or inconvenience which he may endure, and the sufferings of Christ are not the bodily pains he endured on the cross, but the mental attitude toward the conditions of the world and toward men which Jesus had while among them and which compelled his coming among them. It is the reaction of a soul that is at once all holiness and all love. It is the response of purity and affection in the presence of sin and distress. It is the horror and abhorrence which wickedness inspires in the bosom of purity and holiness, accompanied by the pain which love has in seeing the object of its solicitude imprisoned helplessly in sin.

Compassion means primarily "suffering with another". Christian compassion is fellowship with the sufferings of Jesus. The sufferings of Jesus are not primarily physical. They are spiritual. When Jesus came in sight of Jerusalem as he rounded the Mount of Olives, he cried out in compassion over it. He did not simply weep over it, though there may have been tears. He wailed over it, he cried aloud and expressed his grief in words uttered in agony of soul. The city had lost its chance of salvation: "If thou hadst known in this day, even thou, the things which belong unto peace". The last hope had faded and his cry is the lament of a broken heart. It is the contact of a loving and holy God with sin.

Now this is what Paul wants for himself. This is what every Christian must have if he would truly represent God and Jesus Christ. No man can do the work of Christ without something of the fellowship with his suffering, the agony of a soul made sensitive by love and holiness till the sin of the world is an unbearable burden, till his soul is crushed and he pours out his heart like Jeremiah in weeping for the transgression and destruction of his people. Against such a soul and life no sin can stand and no sinner will be unmoved. Will it not be well if Christians can pause from hurry or work and the confusions of life, can turn aside and abide with Christ for a while and seek this attitude of mind which will release all the spiritual energies of our souls for saving the lost and bringing them the fulness of the blessings of the gospel of Christ. We will never win without his compassion. This is the sort of love without which all knwledge and eloquence and liberality are as nothing and will profit us nothing.

STATEMENT OF CONTRIBUTIONS FROM MISSISSIPPI BAPTISTS FOR YEAR ENDING APRIL 30TH, 1923

Baptist 75 Million Campaign		$444,414.10
Specials:		
Southern Baptist Theological Seminary	$5,831.25	
Southwestern Baptist Theological Seminary	20.00	
Mississippi Woman's College (Hospital)	9,000.00	
Blue Mountain College	3,550.00	
Clarke College	3,000.00	
Clinton Baptist Church Building Fund	8,015.53	
Famine Relief	4,817.73	
Mississippi Baptist Hospital	270.42	
Mississippi Baptist Orphanage	7,943.99	
W. M. U. Specials	2,037.21	44,486.13
Total contributions for year		$488,900.23

Convention Board Department

R. B. Gunter, Corresponding Secretary

THOUGHTS IN GENERAL

The Round-Up Campaign

$444,203.64 is a rather large sum of money for Mississippi Baptists to raise in one year when compared with five and ten years ago. This is an increase of $27,747.91 over last year's contributions. When compared with what we promised (over $800,000 a year), with Mississippi Baptist numbers and ability, and with the great need of kingdom expansion, strengthening and stabilization, it is exceedingly small. But we are indeed grateful to those who sacrificed to bring the figures up. It should be borne in mind that we should raise during this fiscal year at least $625,000. This will have to be if the State Board receives the $115,000 appropriated for this year's work. With the start we have the amount of $625,000 can be raised if our people will begin now and continue to pay by the month. Nearly as much was given in April as was received during the preceding eleven months. This shows the need for monthly giving.

Evangelistic School

The School of Evangelism begins Monday morning, May 28th, at Clinton and will continue through the 1st of June. The State Board and Mississippi College will pay the board of all pastors who come. Bring sheets and pillow cases.

Dr. A. T. Robertson will deliver ten lectures on Paul's letter to the Romans. Dr. G. H. Crutcher of New Orleans, who holds the chair of Evangelism in the Baptist Bible Institute, will deliver a series of lectures on Evangelism. Dr. O. E. Bryan of Atlanta, Superintendent of Enlistment and Evangelism for the Home Mission Board, will lecture on Evangelism and Enlistment. Many pastors of the state will take a leading part. You who heard them last year know what our own men did last year. The fellowship will be fine. We are expecting a large attendance. Make your plans to come. The churches could well afford to pay railroad fare of pastors to this meeting. Let's get ready for a summer of soul-winning.

True to Promise and Our Way Onward

It has always called for more moral courage to stand for one's convictions than it has to go with the crowd without protest. That is one of the reasons which some of our brethren have given for becoming unionizers and saying by virtue of their position that it makes no difference which church you join just so you get converted in the revival meeting.

But the point in mind just now is the promise which was made to our people when the 75 Million Campaign was launched. Our people were told that no special appeals would be made until the end of the five years.

Now, while we do not object to any one's giving beyond his pledge, we do believe that the pledge should be taken care of first, and that special appeals should not be made until the end of the 75 Million Campaign. The writer was not in favor of promising the people when the Campaign was put on that no other appeals would be made. He is not in favor of such promises in the future. The field should be open all the time. But the promise has been made, therefore it should be kept. The most becoming virtue in any human being is to be virtuous. The second most becoming is to be truthful. To be observant of promises needs to be emphasized. If we do not keep our promises to the people who subscribed, how can we expect the people who subscribed to keep their promises?

That we promised not to make other appeals is one and sufficient reason for not making them. There is another practical reason which should be considered. It is this: To procure subscriptions covering a period of years from leading and key members in our churches will greatly paralyze our next Campaign. These are the members who should make the largest subscriptions and lead their churches in putting on the next Campaign. They can not lead, neither will they be as enthusiastic for the next, if they are trammeled by outstanding pledges.

The above reasons, to-wit: The promises which we made that no special appeals would be made and that to tie our leading members before another Campaign is launched account for my failure to endorse the Clinton Church Building Campaign for $25,000 with subscriptions covering a period of five years (which campaign was launched without my knowledge), my failure to write endorsement for Dr. P. T. Hale to solicit for the Southern Seminary cash and subscriptions covering four years, and the $75,000 campaign to be launched by Mississippi College in June for a gymnasium.

We are in sympathy with all of these causes and will do as much in a uniform way as anyone else in proportion to ability for them. We believe that all causes should go together. We are in favor of more money for our schools and Seminaries and for an additional appropriation for Clinton church building when the Board shall have paid what has already been appropriated.

This is such a fine time for keeping our promises, for going together, and for being unselfish and for working hard for the Campaign and for taking care of every cause at once.

In conclusion:—Let's all go up to the Southern Baptist Convention and listen to hear what the Lord has for all of us to do together. Let's not break the unity by any sort of means.

CLINTON EVANGELISTIC CONFERENCE
May 28th to June 1st

The Clinton Evangelistic Conference will begin at 8:30 A. M., Monday, May 28th. A special service, however, has been arranged for Sunday evening, May 27th, when Dr. A. T. Robertson will preach. All who can do so are invited to be present for this service. All of the services of the Conference will be held in the new church building. Board and rooms for all who attend will be provided in the college buildings. The ladies of the Woman's Missionary Union and the deacons of the churches, and all other laymen who will attend, are expected to be present this year. The special work for the ladies will be under the direction of Miss Margaret Lackey, who will be assisted by Miss Traylor and Miss Mather. Mr. N. T. Tull will have supervision of the special work for the deacons and he will have some of the leading deacons and pastors of the state associated with him. Dr. A. T. Robertson, professor of New Testament Interpretation in the Southern Baptist Theological Seminary, will give ten lectures on the book of Romans. All of our people who can possibly do so, ought to avail themselves of this opportunity to study this great book under this great teacher. Dr. G. H. Crutcher, who teaches evangelism in the Bible Institute of New Orleans, will deliver five addresses on evangelism. Dr. O. E. Bryan, Superintendent of Evangelism and Enlistment for the Home Mission Board, will also deliver two addresses during the conference. In addition to these addresses by brethren from outside the state a number of our pastors will deliver addresses on different phases of evangelism. This ought to be a great week with Mississippi Baptists. Why not the ladies, the young people, the laymen and the pastors come in large numbers and fit themselves for a strenuous evangelistic campaign in the state during the remainder of the year? Let us pray much for the power of the Spirit of the Lord to be upon us.

The following is the program for each day of the conference:

MORNING

8:30—Class Hour:
- (1) Woman's Missionary Union.
- (2) Deacons.

9:15—General Conference:
- 1st Day, Evangelism and Our Young People—A. J. Wilds.
- 2nd Day, Evangelism and the Sunday School—J. E. Byrd.
- 3rd Day, Evangelism and the Deacons—Speaker to be selected.
- 4th Day, Woman's Missionary Union.
- 5th Day, Evangelism and the Pastor—Speaker to be selected.

9:45—Class Hour:
- (1) Woman's Missonary Union.
- (2) Deacons.

10:30—Song Service. O. P. Estes.

10:45—Bible Hour: Book of Romans—Dr. A. T. Robertson.

11:45—Address:
- 1st Day, Evangelism and Prayer—W. A. Borum.
- 2nd Day, Evangelism and the Holy Spirit—A. F. O'Kelley.
- 3rd Day, Inspirational Address—O. E. Bryan.
- 4th Day, Inspirational Address—G. H. Crutcher.
- 5th Day, Inspirational Address—G. H. Crutcher.

12:30—Dinner.

AFTERNOON

2:00—Song Service. O. P. Estes.

2:15—Pastors' Hour:
- 1st Day, The Pastor and His Message—E. B. Hatcher.
- 2nd Day, The Pastor and His People—B. H. Lovelace.
- 3rd Day, Address to Pastors—G. H. Crutcher.
- 4th Day, The Pastor and Prayer—Theo. Whitfield.
- 5th Day, The Pastor and His Denomination—P. I. Lipsey.

3:00—Bible Hour: Book of Romans—Dr. A. T. Robertson.

EVENING

6:30—Sunset Services:
- 1st Day, Jesus Winning the Lost—J. E. Wills.
- 2nd Day, Brother Winning Brother—Speaker to be selected.
- 3rd Day, A Deacon Winning a Soul—J. D. Franks.
- 4th Day, A Slave Winning the Master—Speaker to be selected.
- 5th Day, One Life Winning Another Life—J. Norris Palmer.

7:00—Song Service. O. P. Estes.

7:30—Address:
- 1st Day, Evangelism and Christian Education—D. M. Nelson.
- 2nd Day, Evangelism and the Fundamentals of Our Faith—J. P. Williams.
- 3rd Day, Inspirational Address—O. E. Bryan.
- 4th Day, Evangelism and the Third Injunction of the Great Commission—W. F. Yarborough.
- 5th Day, The Rewards of Evangelism—H. L. Martin.

8:15—Address:
- 1st Day, Baptist Evangelism Or Union Evangelism; Which?—J. A. Taylor.

(Continued on page 8)

WALKING IN THE FOOTSTEP OF JESUS IN THE BEGINNING OF HIS PUBLIC MINISTRY

The ministry of John the Baptist began six months before Jesus began his public ministry. John was reared in a godly home and by devout parents in Judea. He secured his special preparation for his special ministry in the wilderness of Judea. The wilderness of Judea lies west of the Jordan and the Dead Sea. During our tour of Palestine I had the privilege of seeing this wilderness. It is one of the roughest and most rocky mountain sections I have ever seen. It is the most barren and uninhabited and uninviting place I have ever seen. While he was dwelling in this lonely wilderness John lived on Locusts and wild honey and was clothed with camel's hair and a leathern girdle. Here he had the privilege of seclusion which was conducive to communion with God the Father. It was here he was spiritually prepared for his arduous mission. And it was here he obtained that training in hardihood which was necessary for the endurance which was confronting him in his mission.

In due time John came forth from his hiding and training in the wilderness and began the preparation of the people for the coming of the Messiah. The preparation necessary was repentance and John preached that gospel among the people. Then those who repented he would baptize in the river Jordan. John warns the people against trusting in pious ancestry and exhorts them to self-sacrifice and deeds of benevolence. He exhorts the publicans to be honest with the people in their gathering of taxes. He exhorts the soldiers to be contented and warns them against violence. Some of the plainest and most denunciatory preaching ever done in the world was heard by the people during the ministry of John. He was so courageous and devout in his ministry that some of the people thought he was the promised Messiah. But he declared most positively that he was not the Messiah, that he was only a voice crying in the wilderness to the people to prepare for the coming of the Messiah.

The main place where John preached and baptized the people was at the ford of the river Jordan. I had the privilege of visiting this place and viewing the scene of more of the labors of John. This ford was the regular place where the people crossed the Jordan for many, many centuries. But during the campaign of General Allenby in Palestine in the World War, he built a bridge across the Jordan some distance above the ford and now the ford is hardly used at all. But that is the real place where John baptized the people who repented under his preaching. For several centuries in the early part of the Christian Era there was a marble pavement across the ford from each side of the river. Then there was also a cross erected in the river just above the ford so that the people could be baptized in the presence of this cross. The people could come there from all parts of the world to be baptized where Jesus was baptized. They would bring baptismal robes with them and then they would preserve these robes for their burial shrouds. They use a little boat there now for the people to cross the river.

John had been preaching and baptizing about six months when Jesus came to him at this ford and requested him to baptize him. Jesus was then thirty years of age and he came all the way from Nazareth, about seventy-five miles, to be baptized. John refused to baptize him at the first, but when Jesus insisted that it was necessary for them to fulfill all righteousness, he then baptized him. Baptism was a heavenly commandment and obedience in baptism was a righteous act. Jesus walks down into the river where John is baptizing the people and, after he consented to baptize him, he immersed him in the river. Then after Jesus came up out of the water, while he was praying, the heavens were opened and the Spirit of God descended upon Jesus, which John saw, and the Father's voice was heard to say, "This is my beloved Son, in whom I am well pleased.' Jesus first received the baptism of water, and after he came up out of the water he received the baptism of the Spirit. There should be no question about the act in the baptism of Jesus being an immersion in water, because the meaning of the word and all the circumstances connected with it demand immersion.

Immediately after the baptism of the Spirit and the testimony of the Father Jesus was compelled by the Spirit to go into the wilderness of Judea, where John had spent a part of his life previous to his ministry. The purpose of this sojourn in the wilderness was to be tested of the Devil. Jesus had to pass through the same test through which Adam and Eve passed in the Garden of Eden, and come out of the test victorious, before he could be recognized as a fit substitute for the human race. He spent forty days and nights in the wilderness without food during this test, the climax of which were the three tests given in the account of the temptations in the gospels. The final test in the sphere of the physical was to distrust the Father as to food for the physical and to be selfish and command the stones about him to become bread so that he might in this way satisfy his hunger, which he overcame with the Word of God. The final test in the sphere of the intellectual was to be presumptuous and vain by wilfully jumping from the pinnacle of the Temple and making it necessary for the Father to perform a miracle in order to keep his promise concerning him, which he overcame with the Word of God. The final test in the sphere of the Spiritual was to be ambitious and a worshipper of the devil to immediately secure his reign over the world, which he overcame with the Word of God. Then the devil leaves him for a season. I saw the mountain where it is supposed this last test occurred, which is called Mauretania and it overlooks the lower Jordan and the Dead Sea. On top of this mountain the angels came and ministered unto Jesus after his victory over Satan.

John the Baptist had gone up through Perea to Bethabara during this period of the temptations of Jesus and was preaching and baptizing the people up there. After Jesus had jassed through these tests and had gained the victory over Satan he goes to Bethabara, or Bethany beyond Jordan, where John was preaching and baptizing. John, when Jesus appeared on the scene, introduces him to the people as the lamb of God which taketh away the sin of the world. Bethabara was east of the Jordan, a little north of Enon and south of the Sea of Gallilee. John testifies to the pre-eminence of Jesus and to his secondary place in the presence of him. No doubt there was a great multitude of people present and it was the opportune time for him to present Jesus to the people as the Messiah and Savior of the world. Jesus was now ready for his public ministry and John was the chosen of the Father to present him to the people as their Messiah and Savior. The result of this introduction was the gaining of his first disciples. This place as well as the places where he was baptized and tested should be very sacred. It is very difficult to locate the place in this vicinity where John presented Jesus to the public and where Jesus gained his first disciples. However, tourists can find the vicinity of the place and that should be sufficient. Jesus now begins his strenuous public ministry.

Dr. Henry Alford Porter on Sunday nights at Second Baptist Church, Atlanta, Ga., is preaching a series of sermons on these subjects: "Does God Heal Disease Today?" "Do Real Angels from Heaven Minister to People In Any Way In These Days?" "Is There a Personal Devil?" "Is There Such a Thing As An Unpardonable Sin? If So, What Is It?" Can We Be Sure of Our Own Salvation?" "What Is Meant By the Power of the Holy Spirit? Can We Have It In Our Lives?" "Shall We Know Each Other In the Hereafter?"

SOME DORAN BOOKS

Who reads books of sermons? I know of three classes who could read them with profit:

1. Church goers who are not preachers. Their church going suggests that they like sermons. Let such persons single out a choice book of sermons, select a cosy chair at home and, at their leisure, feast upon the messages.

2. Church goers who are preachers. Who more than a preacher, therefore, ought to be happy in a book of sermons? There he can find entertainment and refreshment from other preachers, and there also find kindlings for his own homiletical fires.

3. Non-church goers. Of course! If such people hear no gospel messages within church walls, let them choose the sermons of one of the world's great preachers and read them, and maybe such tasting will whet their appetites.

Here is a tempting list of books of sermons, of some of the famous present day preachers of America and Great Britain:

Lord Teach Us To Pray, by Alexander Whyte, D.D., LL.D. $2.00 Net.

I put this book at the top. It is rare. It is rich. It thrills with life. It flashes light upon the great subject of prayer from many angles. Dr. Whyte was one of Scotland's most popular preachers. Twenty-three sermons are in the volume—all on prayer. The British Weekly says: "This soaring book comes from a pilot instructor in aviation who can teach us to mount up with wings because he has explored for himself the way of an eagle in the air."

The Finality of Christ, by W. E. Orchard, D.D. $1.35 Net.

Dr. Orchard is a distinguished Londn preacher, widely known for his writings. He appeals to men of thought and in this volume he has sermons on "The economics of the incarnation", "Christ as a school of culture", "The psychology of hate", "The finality of Christ", etc., etc. Here is a book that will open doors into new fields and will greatly quicken one's mental machinery.

Sermons On Biblical Characters, by Clovis G. Chappell, D.D. $1.50 Net.

Evidently Dr. Chappell's sermons have a lure and a grip. He has had a pastorate in Washington—and may still be in the same position. On the book cover I find these words: "During the past four years Dr. Chappell has received more than two thousand members into the church. Hundreds of people are turned away at each service. An overflow service has been held now for more than two years to accommodate the crowd." No droning, lagging style do we find in these messages. Some of the subjects are "The missing man—Thomas", "The woman of the shattered romances—The woman of Sychar", "The Inquest" —Pharoah", "A good man's hell—Manasseh".

God's Blessed Man, by Paul Rader. $1.50 Net.

The author is president of the Christian and Missionary Alliance and also pastor of the Moody Tabernacle church of Chicago. His sermons are aglow with evangelistic passion. They are direct. They evidently fall from the preacher's lips in pungent, if not tumultuous, fashion. There are sixteen sermons in the volume, some of the subjects being "The man on fire", "The refreshing man", "The man who came back from the dead", "The man who wanted a mountain", etc., etc. The sermons are lighted by recitals of his personal experiences, and also by illustrations gathered from many other sources.

Gardens Of Green, by George McPherson Hunter. $1.25 Net.

Something fresh,—I had almost said something unique, but I remember that there are many books of sermons to children, and this is a book of sermons to children. But I have read none that has the same fragrance, and sparkle and punch that characterize these short sermons. Even the book cover invites you and the table of contents,—well, there is a sermon for every Sunday in the year and their subjects are striking. If you want something, brother pastor, that will awaken suggestions as to how the young

people may be kept awake under preaching, then pounce upon this volume.

The Cross And The Garden, by F. W. Norwood, D.D. $1.50 Net.

Here is something that shuns the beaten track. "New dresses for old truths" seems to be this preacher's motto. Dr. Norwood is pastor of the City Temple of London, the church of which Dr. Joseph Parker was so long the illustrious pastor. The widely known preacher, Dr. Joseph Fort Newton, writes concerning this book: "Not in years have I read a book, or met a man, with such a sense of reality—and that is the chief thing. It is religion dipped and dyed in the stuff and color of human life".

Victory Over Victory, by John A. Hutton, D.D. $1.75 Net.

Dr. Hutton has recently accepted the pastorate vacated by Dr. J. H. Jowett, in London. To me the chief value of Dr. Hutton's preaching is that in each of his texts he finds a jewel thought and then makes that thought blaze through the message, and at the end of the sermon, the reader sees the thought clearly and feels it intensely,—and is eager to hurry to the next sermon for the particular thought which the preacher will find and flash from the text. Dr. Hutton's style is conversational. He combines deep thinking with simple language.

Any of the above books may be ordered from the Baptist Book Store in Jackson, Miss.

TOURS TO EUROPE AND PALESTINE

Important Announcement About the Stockholm Trip

Tour "A"—Visiting Glasgow, Edinburgh, Stockholm and Gothenburg, and return. Sail from New York July 7, return to New York August 8. Cost $495.

Tour "B"—Visiting Gothenburg, Christiania, and Stockholm, and return. Sail from New York July 7 and return to New York August 8. Cost $540.

Tour "C" (Section 1)—Visiting Glasgow, Edinburgh, Stockholm, Berlin, Cologne, Paris and London. Sail from New York July 7 and return to New York August 20. Cost $720.

Tour "C" (Section 2)—Visiting Gothenburg, Christiania, Stockholm, Berlin, Cologne, Paris and London. Sailing from New York July 7 and return to New York August 20. Cost $775.

Tour "D"—Visiting Norway, Sweden, Germany, Switzerland, France, Belgium, and England, including Stockholm. Sail from New York July 7 and return to New York September 1. Cost $990.

Tour "E" (Section 1)—Visiting Glasgow, Edinburgh, Stockholm, Berlin, Frankfort, Strasbourg, Interlaken, Lucerne, Milan, Venice, Florence, Rome, and Naples. Sail from New York July 7 and return to New York September 1. Cost $1,045.

Tour "E" (Section 2)—Visiting Gothenburg, Christiania, Stockholm, Germany, Alsace, Switzerland, and Italy. Sail from New York July 7 and return to New York September 1. Cost $1,090.

Tour "E", Palestine Extension—Visiting Glasgow, Edinburgh, Stockholm, Berlin, Frankfort, Strasbourg, Interlaken, Lucerne, Milan, Venice, Florence, Rome, Brundisi, Alexandria, Cairo, Jerusalem, Bethlehem, Jericho, Nazareth, Sea of Gallilee, Samaria, Marseilles, Paris. Sail from New York July 7 and return to New York September 23. Cost $1,650.

Tour "A", Palestine Extension—Visiting Glasgow, Edinburgh, Stockholm, Gothenburg, Berlin, Munich, Verona, Venice, Trieste, Alexandria, Cairo, Jerusalem, Bethlehem, Jericho, Port Said, Marseilles, Paris. Sail from New York July 7 and return to New York about September 1. Cost will be about $1,000.

The people who are thinking of taking any of these Tours should decide at once and make the initial payment and secure their reservations. Write B. P. Robertson, Senatobia, Miss., at once.

IS A REVIVAL COMING

By N. R. Stone, Fayette, Ala.

Here is a clipping from a pastor asking for a meeting: "We want a Holy Ghost meeting. Every thing from the pastor up or down, in or out needs it. I want it for my own good. So get ready for a large task of real religious work." An essential prerequisite is here stated, namely, a want according to our needs. "A Holy Ghost revival." If we compare conditions with those of the First Baptist Church at Jerusalem we might decide that a Holy Ghost revival would help all churches today. The report of the Jerusalem church is given in the Acts. A part of which I repeat, "The MULTITUDE of them that believed were of ONE heart and ONE soul." The promise was "if two of you shall AGREE" "I will be with you" and it is not wonder that "there was a sound from heaven as of a rushing mighty wind" and "they were ALL filled with the Holy Ghost."

Again, "They had all things common", "no one lacked", every need was supplied. None lonely or neglected. Socialism says that Christianity is a failure because it does not alleviate the restlessness and unsettled condition by ministering to man's needs. The early church ministered "as every man had need." Our greatest opportunity is in ministering to the world's greatest needs.

The report continues, "Their word was with great power." "Stephen, full of faith and power; and they were not able to resist the wisdom and power by which he spake." "While Peter spake, the Holy Ghost fell on all that heard the word." "And they MAGNIFIED God SAYING."

Again, "Miracles were done by the apostles." A church without the miraculous is a Spiritless, Christless, Godless institution. We have lost faith, is the reason we have no miraculous power. If the "law of the Spirit" was obeyed the Lord would work with us "confirming the word with signs following." For the "promise is unto you and your children, and to ALL." Acts 2:39.

Finally, "great grace was upon them ALL." Grace will characterize our work when Christ is in the center and the Holy Ghost in control. Then the Greeks' message "sirs we would see Jesus" will be heard, together with "what must we do to be saved?" Nothing but Christ and Salvation will satisfy.

"I have seen the face of Jesus,
Tell me not of ought beside,
I have heard the voice of Jesus,
And my heart is satisfied."

How many will join in prayer for a Holy Ghost revival of Pentecost power, sin killing, world saving, Christ enthroning and God glorifying?

SOUTHERN BAPTIST LEAD IN GAINS BUT TRAIL IN GIFTS

By Frank E. Burkhalter

While Southern Baptists made a net gain of 145,828 members during 1922, an advance of 4.3 per cent, thus setting the evangelistic pace for all other religious bodies of the country, they are eleventh in the group of the fourteen leading denomniations of the nation in their per capita gifts to all religious causes, according to a survey of the matter that has just been concluded by Dr. E. P. Alldredge, secretary of survey, statistics and information of the Baptist Sunday School Board.

The United Presbyterians lead the field in per capita gifts for the year (the Seventh Day Adventists are not included in this survey because of the smallness of their denomination) with $34.18, while the others, in the order of the size of their per capita gifts, follow: Episcopalians, $31.79; Presbyterians U. S., $28.75; Congregationalists, $25.67; Presbyterians U. S. A., $21.70; Northern Methodists, $20.15; Northern Baptists, $15.68; Southern Methodists, $14.60; Disciples, $11.19; Lutherans, $11.16; Southern Baptists, $9.55; Colored Methodists, $4.30; Catholics, $4.16; and Colored Baptists, $1.51.

While Dr. Alldredge's survey does not go into the reasons why the offerings of certain denominations are so much larger than those of certain others, it is generally known that the chief contributing factor to the small showing of Southern Baptists is their lack of enlistment. With two-thirds of our membership doing nothing for the Campaign, and thus nothing for missions, education and benevolences, it is a very simple matter for them to pull down the general average of our people. Then the occasion for the development of the Presbyterians and possibly some of the other more liberal givers is that they have been making a study of the principles of stewardship in their churches and this has borne fruit in more liberal giving on the part of the individual members.

For the information of those who would like to make a detailed study of the records of the individual denominations in gains in memberships and gifts, the following table prepared by Dr. Alldredge is given, the numerals in parenthesis following the names of the denominations indicating the number of groups within that general denomination taken into consideration in arriving at the returns given:

Denominations	Membership 1922	Gains 1922	Total and Per-capita Gifts to All Causes
Baptists, Northern	1,267,721	13,843-1.0	$29,883,186-$15.68
Baptists, Southern	3,366,211	145,843-4.3	32,167,927- 9.55
Baptists, Col. (2)	3,253,733	137,408-4.2	4,939,266- 1.51
Methodists, North	4,085,016	89,379-2.1	82,309,952- 20.15
Methodists, South	2,362,589	60,754-2.5	34,500,195- 14.60
Methodists, Col. (7)	1,382,764	24,390-1.7	5,945,939- 4.3
Presbyterians, U.S.A.	1,720,538	34,557-2.0	47,341,334- 21.70
Presbyterians, U. S.	411,854	14,796-3.5	11,743,725- 28.75
Presbyterians, United	162,780	2,252-1.3	5,565,180- 34.18
Disc. of Christ (2)	1,552,713	32,998-2.1	14,682,788- 11.19
Lutherans (18)	2,215,622	49,017-1.5	39,076,933- 11.16
Episcopalians (2)	1,131,418	36,808-3.2	35,973,556- 31.79
Congregationalists	888,271	19,946-2.2	21,522,269- 25.67
Catholics	18,104,804	219,158-1.0	75,368,294- 4.16

SENATOBIA BIBLE INSTITUTE

The Tate County Association has been holding Bible Institutes in several sections of the county. The first one was held with the Hopewell church. The second one was held with the Senatobia church. We had the unusual pleasure of having Dr. P. I. Lipsey with us for five days. We held two services each day, one in the afternoon and the other in the evening. Dr. Lipsey gave us the finest exposition of the book of James it has ever been my pleasure to hear. Then he gave us some splendid addresses at the evening services. I have always held Dr. Lipsey as one of our greatest and wisest leaders, and now I am assured that he is one of our greatest Bible Teachers. The Baptists of Mississippi should count themselves happy to have such a man as editor of their State Paper. We were delighted to have him with us in his native county.

B. P. ROBERTSON.

IT CAN BE DONE

Somebody said that it couldn't be done,
But he, with a chuckle, replied
That "maybe it couldn't," but he would be one
Who wouldn't say so till he tried.
So he buckled right in, with a trace of a grin
On his face. If he worried he hid it.
He started to sing as he tackled the thing
That couldn't be done—and he did it.

—Edgar A. Guest.

Union University is said to have enrolled over 1,000 students in the past year.

Dr. M. Ashby Jones of Atlanta will deliver an address at the next Northern Baptist Convention on "Christianizing Race Relations". He is one of the well known sons of the well known J. Wm. Jones.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

MRS. A. J. AVEN *President*, Clinton

MRS. R. L. BUNYARD, *1st Vice-President*, Madison
MRS. P. M. DOUGHTY, *2nd Vice-President*, Shaw
MRS. C. LONGEST, *3rd Vice-President*, University
MRS. J. K. ARMSTRONG, *4th Vice-President*, Louisville
MRS. JAMES CHAMPLIN, *5th Vice-President*, Hattiesburg
MISS JENNIE WATT, *6th Vice-President*, Columbia

MISS M. M LACKEY, *Editor and Corresponding Secretary*, Jackson

MRS. A. J. AVEN, W. M. U. *Vice-President*, Clinton
MRS. P. I. LIPSEY, *Recording Secretary*, Clinton
MISS FANNIE TRAYLOR, *Young Peoples' Leader*, Jackson
MRS. D. M. NELSON, *College Correspondent*, Clinton
MRS. J. L. JOHNSON, *Training School Trustee*, Hattiesburg
MRS. W. J. DAVIS, *Margaret Fund Trustee*, Jackson

MRS. HENRY P. BROACH, *White Cross Work*, Meridian
MRS. H. J. RAY, *Mission Study Leader*, Grenada
MRS. HENRY P. BROACH, *Personal Service Leader*, Meridian
MRS. R. B. GUNTER, *Stewardship Leader*, Jackson
MISS M. M. LACKEY, *Editor W. M. U. Page*, Jackson
MISS M. M LACKEY, *Treasurer*, Jackson

OTHER MEMBERS EXECUTIVE BOARD

MRS. R. L. COVINGTON, *1st District*, Hazlehurst
MRS. H. L. MARTIN, *2nd District*, Indianola
MRS. Wm. B. JONES, *3rd District*, Baldwyn
MRS. R. L. CARPENTER, *4th District*, Crawford
MRS. W. J. PACK, *5th District*, Laurel
MRS. E. W. HEWITT, *6th District*, Summit

DATA CONCERNING W. M. U. REGISTRATION AT KANSAS CITY, MO., MAY 16-21

Registration at Kansas City, Mo., for delegates and visitors to the W. M. U. Annual Meeting will open at noon Tuesday, May 15, in Parlor D on the mezzanine floor of the Baltimore Hotel on Baltimore and 12th Streets. On Wednesday afternoon, beginning at 1 o'clock, there will be additional registration tables at Grand Avenue Church on 9th Street just off Grand Avenue. The registration place at this church is in the basement, which is reached by the stairway in either entrance. There will be no registration at the Baltimore Hotel after 7 P. M. on Wednesday.

When the annual meeting opens in Grand Avenue Church at 7:45 on that Wednesday night, registration will be suspended until the close of that session, at which time it will be resumed for the benefit of late arrivals. The next morning, Thursday, it will again be opened so that as many as possible may register before the morning session convenes. During the morning session it will be again suspended, to be resumed at the noon hour. As each delegate registers she is given her badge and program. It is earnestly hoped that every W. M. U. delegate and visitor will register as soon as possible after arrival in Kansas City. Any unregistered delegates who reach the Grand Avenue Church during one of the sessions will be seated in the special section reserved for unregistered delegates. Upon adjournment of that session they will be expected to register.

Each state is entitled to only thirty-nine delegates, not including the state W. M. U. vice-president. The thirty-nine cards for each state are sent to the state W. M. U. vice-president who distributes them according to the policy of the given state. The vice-presidents or their accredited substitutes will be at the registration tables in Kansas City so that any delegate who has not received her card may be properly identified.

The number of visitors is limited only by the very large auditorium of the church, where all the W. M. U. sessions will be held. No cards are sent to the states for the visitors ,such cards being secured at the registration tables in Kansas City. Visitors arriving after a session has opened will be seated by the ushers in the regular visitors' section. Upon adjournment they will be expected to register, at which time they will receive their badge and program.

From the state leaders the state badges are to be secured by both delegates and visitors. All who go to Kansas City are urged to wear their state badges as the official badges to be secured upon registration in Kansas City do not bear the name of any state.

KATHLEEN MALLORY,
W. M. U. Corresponding Secretary.

All applicants for the College Scholarship of District Four are requested to write for Questionnaire at once. Send applications to Mrs. A. T. Cinnamond, Kosciusko, Miss.

The above notice refers to a scholarship established at the last Fourth District meeting. Any Baptist girl is eligible who has finished High School and meet other requirements in this Questionnaire.

The Woman's Missionary Society of the Deer Creek Association held its rally at Midnight, Miss., April 26. There were fifty ladies present. The subject of the program was "Service".

Miss Fannie Traylor, State Young People's Leader, was present, and gave a splendid message.

The Association was divided into ten zones, using Sunflower River as a dividing line. It is hoped that this method will reach more women in this great work.

SIXTH DISTRICT MEETING

Although attended by unfavorable weather, the W. M. U. of Sixth District met in its fifth session at Tylertown on March 30th, with a fairly good attendance, having a house full of people. Our consecrated, efficient Vice-President, Miss Jennie Watts, presided. After an opening hymn the devotional was conducted by Miss Belle Rimes of Tylertown. Following this visitors and delegates were made to feel the warmth of Tylertown's hospitality by an address of welcome given by Mrs. S. L. Quin, to which Mrs. W. R. McGehee of Gloster responded.

The Mission Study report, showing the work along this line had made progress, was prepared by Mission Study Leader, Mrs. P. M. Fugler, of McComb, and read by Mrs. S. L. Quin of Tylertown. Our lovable Personal Service Leader, Miss Willie Allen, of Natchez, was unable to be with us, but her report was mailed in, telling us in figures what we had accomplished with this part of the work. Mrs. I. L. Toler's, Young People's Counselor, report was read by Miss M. M. Lackey. Stewardship with its practical side was reported by Mrs. C. T. Johnson, of Liberty, in behalf of Mrs. Wren of Magnolia, our Stewardship Leader. All reports exemplified new life and gain in the work. The Tylertown G. A.'s demonstrated "World Comrades". This was a most excellent forerunner to the address on our young people's work delivered by our own beloved Miss Fannie Traylor. The closing number on the program for the forenoon hour was the Consecration Service, emphasizing the 75 Million Campaign, conducted by Miss Margaret M. Lackey, in her appealing way, the leading spirit of Mississippi Baptist womanhood.

In the afternoon the time was given to Associational reports. There were present four Associational Superintendents, who each made good reports. Mrs. J. J. Carruth reporting for Lincoln County; Mrs. C. W. Stewart for Mississippi Association; Mrs. Edna W. Hewett for Pike County; Mrs. W. A. Roper for Walthall; and Miss Jennie Watts for Marion County. Other Superintendents were kept away on account of high water. A splendid address by Dr. J. H. Rowe was a part of the afternoon session. He of course spoke on Foreign Missions, dwelling on Japanese fields in particular.

The following officers were elected for the ensuing year: Mrs. I. L. Toler of Gloster, Young People's Counselor; Miss Willie Allen of Natchez, Personal Service Leader; Mrs. J. H. Aycock of McComb, Mission Study Leader; Mrs. C. T. Johnson of Liberty, Stewardship Leader. Sixth District was pleased to have some of the brethren over the district visitors for the day, particularly Brother Owen Williams, our Sixth District Man. The Tylertown women served a tempting and delicious lunch at the church during the noon hour and all present were made to feel we were guests indeed. This session of our District Meeting adjourned to meet next time with the Pike County folks at Summit.

Delegates to the Southern Baptist Convention

A number of our delegates to the S. B. C. Woman's Missionary Union were appointed at our state meeting in Columbia. We did not there have quite applicants enough to make up our quota of forty. So this call is made to others who may attend and wish to go as delegates.

Kindly send your name in at once to this office. If the full list has not been completed when your name is received you will receive a delegate's badge and card from our Vice-President, Mrs. A. J. Aven.

If we have secured our full quota, then we will see to it that you are appointed a delegate from the State to the regular Convention. And will send you from Dr. Gunter your credentials.

Important to Delegates to the W. M. U.

Will not each sister who will represent the state as a W. M. U. delegate pay strict attention to the following:

1—**Register as soon as you reach Kansas City.** Your V.-P., Mrs. Aven, or some representative of hers will be at the registration table on the parlor floor of the Baltimore Hotel from Tuesday noon, the 15th all through Wednesday. You will save your Vice-President a world of trouble if you will kindly heed this request.

2—**Be in your seats on time at each session.** It has been a matter of some pride that as a rule, our Mississippi delegation has been on time and has remained throughout the entire session each time. Let us see to it that we carry out this necessary part of our program this time also.

(*Continued from page* 5)

2nd Day, The Primacy of Evangelism—Speaker to be selected.
3rd Day, Inspirational Address—G. H. Crutcher.
4th Day, Inspirational Address—G. H. Crutcher.
5th Day, Evangelism and Our Denomination—R. B. Gunter.
Adjourn.

The Baptist Message tells of a little girl who while visiting in a Catholic hospital came upon a statue of St. Patrick and ran to her mother with the cry, "Mother, they've got a big Ku Klux out in the hall". Of all people in the world Catholics ought to be the last to complain of men wearing robes and hoods. But we rather like for men to wear men's clothes and not bother with skirts.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

THE ADULT B. Y. P. U. IDEA GROWING

The idea of having a B. Y. P. U. or Training Service in the church for every member of the church is growing, and we see churches taking on the idea by organizing the older members of the church into a B. Y. P. U. It was the pleasure of the B. Y. P. U. Secretary to visit the Senatobia church a few Sundays ago and was delighted to se there a live, wide-awake Adult B. Y. P. U.

The Training Service of the church ought to be just as important as the Teaching Service and it will not be long before practically all of the churches will observe the hour just before evening service for the meeting of the B. Y. P. U's. The Juniors can come well then, for the mothers and fathers will be there to go home with them, and the evening service of the church will be more largely attended by the young as well as older people.

THREE NEW B. Y. P. U. DIRECTORS

We are glad to announce that three other churches have elected B. Y. P. U. Directors. The Kingston church, Laurel, has for their B. Y. P. U. Director Mr. Kearney Walters; Dr. W. M. Biggs has been elected B. Y. P. U. Director of the Rome church, and the pastor of the church at Moorhead, Brother Wroten, is serving as B. Y. P. U. Director of the church there.

It is the only way to perfect the B. Y. P. U. work in the church, and the sooner the church takes this step the quicker will the Training Service of the church begin to function in the best way. Who will be the next to report a B. Y. P. U. DIRECTOR for their church?

JUNE—JUNE—JUNE

All roads lead to six towns in Mississippi in June. All roads in District Three lead to Oxford June 12-13; all roads in District Five lead to Lumberton June 19-20; all roads in District Six lead to Tylertown June 21-22; all roads in District One lead to Vicksburg June 26-27; all roads in District Two lead to Belzoni June 28-29.

The roads will be fine in June, so oil up the old flivver and make the trip through. Do not bring an empty seat but load up and bring a crowd.

KOSCIUSKO B. Y. P. U. NOTES

We have been rejoicing over the fact that we reached the A-1 standard April 15th, which we have been working to reach. Now since we are there we are trying to keep there. The Standard Bearers (Group 1) are a hundred per cent on everything, and the Workers (Group 3) are getting close to them.

We have just completed the study course on "Training in the Baptist Spirit"; there were twenty who took the examination.

The monthly social was Friday night. The rain prevented a great many from coming, although we had a good time.

DORIS SMITH,
Corresponding Secretary.

Mathiston Sunbeam Band

With Miss Sue Enochs and Mrs. M. L. Buck as leaders, a Sunbeam Band was organized April 8, 1923.

The following officers were elected: Grace Oswalt, President; Jimmie Greer Harvey, Vice-President; Annice McPhail, Recording Secretary; Hazel Buck, Corresponding Secretary; Ola May McMinn, Treasurer; Minta Mell Wofford, Organist.

The organization started with thirty charter members. We feel that we will do great work with these efficient leaders.

HAZEL BUCK,
Corresponding Secretary.

SOMETHING NEW IN SUNFLOWER ASSOCIATION

At the Wade church, seven miles east from Drew, there was held, on April 29, the first fifth Sunday meeting of the Sunflower Association. The crowd that came numbered not less than five hundred. The community had anticipated the multitude, and had prepared more than a plenty of good things to eat. The program was along doctrinal as well as practical lines, and the discussions were of a high order. And good singing was a special feature. It was a high day with us, and from now on such meetings will find favor with our folks in these parts. For one thing, it was a revelation even to many of us who live here, as to the great numbers of white people now occupying the country districts in this part of the Delta.

R. C. BALILOCK.

FROM A VETERAN

I once assisted Brother J. H. Amercar in meetings at Independence ("Buck Snort") and Arkabutla. I traveled over Marshall, Tate and DeSoto counties that year, and preached in quite a few places. I continued to sell Bibles in Mississippi until February, 1892, traveling over Coahoma, Washington, Bolivar, Tunica, Sunflower, Issaquena and Leflore counties. I sold Bibles and religious books to every thing in these counties from ex-Gov. J. L. Alcorn to the lowest down negro in Greenville. I bought Graves and Mahaffy's book store in Memphis, from Anderson and Lowery, and moved it to Greenville, and sold the stock and thousands of other volumes of good books to both colored and white. My first pastorate was the Baptist church at Lyon, in 1886, where I learned to love the Delta, and when I had to leave school at Jackson, April 23rd, 1887, because I was in bad health, and out of cash, I began this Bible work, and chose these rich counties in which to work.

The SUNDAY SCHOOL BOARD'S WEEKLY MESSAGE

NEW BOOKS

SERMONS ON HEAVEN AND HELL
By Evangelist T. T. Martin. **Price about $1.50**
Clear, forceful, deeply spiritual and true to faith.

GOD'S CALL TO AMERICA
By Pastor George W. Truett. **Price $11.50**
A volume of selected addresses that have stirred the souls of men with religious patriotism.

THE PRAYER LIFE OF JESUS
By M. E. Dodd. **Price about $1.50**
This is the outgrowth of a series of lectures delivered by the author at Monteagle Assembly.

A BOOK OF DAILY DEVOTIONS
By W. B. Crumpton and Associates. **Price $2.00**
A page for every day in the year; each page contains a topic with a brief passage of Scripture, a meditation of some two or three hundred words on this topic, a suggestion for prayer, a verse or two of an appropriate hymn, and the citation of certain Scripture for further reading.

CAPTAIN PLUCK
By Isla May Mullins. **Price $1.50**
This book has everything that a real book should have and is certain to command the attention of thousands who love a combination of thrill and purpose in a gripping story. It is an inspiring study of the elements of real success. It magnifies the relationships of family life,—parental responsibility and authority, filial respect and fraternal helpfulness.

THE DEEPER VOICE
By Annie Stegar Winston. **Price $1.25**
An answer to the unrest of human hearts, to the dreams of philosophic speculation, to the gropings of new cults, to the longings of honest intelligence for highest expression, she urges with no less charm than conviction, an humble faith in Jesus Christ.

BAPTIST SUNDAY SCHOOL BOARD PUBLISHERS
NASHVILLE TENNESSEE

Hillman College

FOR YOUNG LADIES

at Clinton

THE BAPTIST CENTER OF MISSISSIPPI

Wanted

Young Men and Young Women to take Training that will Qualify Them for Splendid Positions in Business or Civil Service at Salaries at from $85.00 to $125.00 to Begin With.

For full information write, telephone, or call for a copy of our large illustrated catalogue.

DRAUGHON'S BUSINESS COLLEGE

Jackson, Mississippi

NEW NOTES FROM SOUTHERN BAPTIST SEMINARY

The weeks have been passing by and you have not heard from us very much but we are still here and operating as per usual and perhaps more so than usual.

Since our last missionary day we have had many interesting happenings about our Seminary, among students and faculty.

One outstanding thing was a Seminary social for Seminary and Training School, given at the Training School and thoroughly enjoyed by Seminary students. It was well planned and carried out with ease and delight.

Our visiting faculty members have all returned, the last one being Dr. Sampey, who very recently returned from Florida.

Among happenings of peculiar interest to Mississippians during the past month might be mentioned a visit to the Seminary by Brother E. S. Hunt, who has been working in the mountains of Kentucky. He was on his way to Coldwater, Miss., where it is reported he has been called as pastor. We rejoice to hear that our state has called for one of her own boys to come back home.

Another item that will interest all the friends of Brother J. L. Slaughter is that he has taken his Ph.D. examination and made the highest grade possible to be made. We all feel proud of him. This shows that our boys from Mississippi are not the least in the land. We have two or three others who plan to take the Doctor's degree work next year. Brother N. H. Parker and E. Ballard and perhaps others, plan to climb to this high pinnacle.

Brother R. B. Patterson has been visiting the Seminary several days recently. We are always glad to see you at. Come again.

At the last laymen's convention recently held in Louisville who should show up but our old M. C. football star, Parson Tate, who came and brought his wife with him. How good it was to see him.

Another visitor to the Seminary recently, was one of our Mississippians, Brother John Buchannan, who is a pastor now in Tennessee.

We Mississippi College boys are rejoicing to read in the Record that the new Baptist church at Clinton has been dedicated.

We are praying now that our home state will rally to the Campaign and will put Mississippi in front rank at Kansas City. A. A. KITCHINGS,

NEW ALBANY

Can one sympathetically hear a sermon without sincerely praying for him who delivers it? Certain it is that no harsh critic of the pulpit can get from it a profitable message, no matter how truthful, eloquent and timely it may be.

Jonathan Edwards' words of long ago need to be emphasized on today. He said: "If some Christians that have been complaining of their ministers had said and acted less before men and had applied themselves with all their might to cry to God for their ministers—had, as it were, risen and stormed heaven with their humble, fervent and incessant prayers for them—they would have been much more in the way of success."

ANNIE HENRY,

THE BAPTIST WORLD ALLIANCE AND PALESTINE

The most satisfactory tourist managers in the world are the Thomas Cook J Son, of New York. They are offering seven different tours to the Baptist World Alliance and return If neither of the seven tours offered in the folder suits you, then they can give you just the tour you wish. They have offices in all parts of the world and the most satisfactory guides everywhere. Let me know just what you wish and I will have them arrange it for you. We can arrange any trip in the world you may wish to take and give you the very best service. Decide on your trip at once and write and we will arrange the tour for you. One of the finest tours in the world would be to go from Stockholm through Italy to Palestine and return to Paris and London and then back to New York. But as I said Thomas Cook & Son can give you any tour you may wish and give you the most satisfactory service. Let me hear from you at once as to the tour you would like to take.

B. P. ROBERTSON.

Senatobia, Miss.

P. S.—Several churches are going to send their pastors. Let the churches decide at once and write me.

BELZONI BAPTISTS

W. A. Sullivan, Drew, Miss.

Belzoni was my first regular pastorate. Four years ago I resigned there to go to the Southern Baptist Theological Seminary. At that time the church was worshipping in a small wooden building.

I had not been back since I left four years ago, until last Tuesday. At the invitation of the pastor, Brother S. G. Pope, it was my "Exceeding great pleasure" to deliver an address at a banquet and general meeting of the church.

When I arrived at the corner where we worshipped four years ago, I rejoiced to see one of the most beautiful new brick church houses I ever saw. It is quite adequate and up-to-date in every respect. It was built during the last three years of depression which came after the war. Like all worthy achievements of the Cause of the Lord Jesus, it was done by faith and heroic sacrifice.

The church is well organized for work. Brother N. B. Leggett is the progressive Sunday School Superintendent. Crawford Lipsey, who was wearing "knee-britches" when I saw him last, now teaching in the High School at Belzoni, is the popular leader of the young people's work in the church. Brother Pope, the pastor, is greatly loved and respected by the church. Upon the whole I do not know of a church that has made more progress than Belzoni. I am sure I do not know of a pastorate that has a more promising outlook.

April 13, 1923.

THE TCHULA REVIVAL

It began on Thursday evening, March 29th. We had secured the services of Rev. R. A. Eddleman, of Lonoke, Ark., to do the preaching, and Roy Peterson, of Baptist Bible Institute, New Orleans, to lead the song service.

Brother Eddleman, a former Mississippian and for eight years a Delta pastor, and also had held a revival meeting in Tchula two years ago, was well known and much loved by the people.

Having no house of worship, we held the meeting under a tent. For the first several days the weather was very unfavorable, but the people came in surprisingly large numbers. The Methodist pastor was especially helpful to us in securing the tent and rendering it comfortable. The song leader soon got his part of the service well organized and did good service.

Eddleman proved to be God's man for the place and time. He is deeply earnest and spiritual in his preaching. He grips his audience at the begnining of his message and holds them fast to the close. He fills his sermons with the gospel of Christ and Him crucified, and depends upon the Holy Spirit to do the rest.

The services were far more largely attended than ever known before in Tchula, and perhaps the most gratifying feature was that in the services, both morning and evening, the men in attendance equaled or surpassed the women.

There were seventeen additions to the church, all but two grown people.

We have the first car load of brick on the ground and the contract for building is soon to be let.

T. J. MOORE.

TCHULA REVIVAL

On Sunday night of April the eighth the Tchula Baptists closed their revival meeting which began on Thursday night of the 5th of April. There were seventeen additions to the Baptist church and great good accomplished among the Christian people of the town. Especially was the spiritual life of the Baptists deepened, who have been struggling through the years and earnestly contending for the faith in Tchula. They are indeed a plucky band. It was my privilege to be with them two years ago in their meeting, but I have never seen such progress in two years in any little church as I saw it in Tchula. Baptist stock is rising rapidly here. I am sure the Board never made an investment anywhere in all of the great Delta that will mean more to the Baptist cause than the gift of $1,250 to the Tchula Baptist church building.

It is needless for me to say very much about the efficient and consecrated pastor in his wise leadership at Tchula, as he is so well known and loved throughout the state. I must say, however, that I have never aided any pastor in a meeting who is more devoted to the Lord's people and cause and who is more zealous and prayerful in his leadership than Pastor T. J. Moore. Not only has his life told in a great way for the denomination in other fields of service, but his life and work is telling in a marvelous fashion on his new field. God bless his field and may He raise up many more leaders in the Baptist faith like Pastor Moore.

R. A. EDDLEMAN.

BLUE MOUNTAIN COLLEGE

SUMMER TERM

Our summer term differs in method from all other summer terms known to us. Each student is expected to take two subjects either high school or college and do a year's work in each in twelve weeks. How? By reciting in each of them twice each day, sixty minutes each time. Thus a year's work may be made in each of them in twelve weeks.

Have you a teacher's license to renew? You can get it renewed by attending our summer term and completing two studies; at the same time you get credit for six college hours, or for one and a half, or two high school units.

Here is a chance to complete a four year high school course or a four year college course in three years by including three summer terms.

Prices for those who board in the regular college boarding department, $108.00 for the term for board, laundry, tuition and fees; for those who board in an industrial home, $85.00.

While Blue Mountain College is a school for young ladies, yet young gentlemen of unquestionable reputation may attend the summer term by taking board in private homes in the community.

Summer Term opens May 31st and closes August 17th.

51st annual session opens September 19th, 1923.

Room in high school dormitory for 80 high school students; room in college dormitories for 180 college students.

Stronger faculty, more desirable comforts and conveniences, better educational advantages, brighter prospects than ever before in our long history.

For catalog or any additional information address

W. T. LOWERY, M. A., LL. D.

President

Blue Mountain, Mississippi.

Prohibition Paragraphs

T. J. Bailey, D. D., State Supt. Anti-Saloon League

The ruling of the United States Supreme Court handed down on Tuesday, May first, comes as both a disappointment and an encouragement.

That part which says that American vessels carrying the American flag shall enjoy the protection of the United States government, while at the same time they are violating the constitution, is a distinct disappointment. We would not for a moment entertain the feeling that our Supreme Court has not properly construed the present liquor law, but would hasten to suggest that Congress doubtless will so strengthen the law as to prevent any ship flying our flag from carrying and selling liquor in open violation of the policy of our government.

It is manifestly a strange inconsistency that any vessel should carry the United States flag with all the protection it gives and at the same time violate both the Constitution and poilcy of our government.

That part which prohibits any vessel, domestic or foreign, from carrying into territorial waters any liquors for beverage purposes, is an equal encouragement and aid in law-enforcement.

* * *

The federal prohibition law enforcement department has called into requisition some air ships with a speed of one mile per minute, to hover over those waters infested with rum running vessels, for the purpose of obtaining all available information concerning their movements and operations. This information can be transmitted by wireless to the shore enforcement officers.

* * *

It is now a known fact that twenty-three of the great railway systems were several years ahead of the Eighteenth Amendment and the Volstead law. For many years they have included among their operating regulations "Rule G", which forbids employees "to use intoxicating liquors". Many railway officials interpret "Rule G" to prohibit the use of beer and wine as well as distilled liquors—in a word, anything that will intoxicate.

* * *

Dr. A. A. Murphree, president of the University of Florida, after signing a total abstinence pledge, presented it to the faculty, every one of whom signed it. It was then presented to all the students. To date about seventy-five per cent of them have affixed their signatures. This is an outstanding example of courage, character and patriotism. These men show by their actions that they are 100% American, determined to uphold the dry policy of our great country. These examples are eminently worthy of imitation by other state universities as well as other institutions of learning. We have recently had a similar example in the case of Dr. Charles W. Eliot, president emeritus of Harvard University, who said:

"I am opposed to the sale of wine and beer in this country for three reasons:

1. It would violate the real purposes of the Prohibition Amendment

2. It would be impossible to prevent the sale of distilled liquors by some of the firms or corporations licensed to sell wine or beer or both. The experience of Massachusetts for many years under its local option law proved without possibility of doubt that licensed beer saloons could not be prevented from selling also strong wines and distilled liquors.

3. We shall not get rid of the curse of alcoholism until a generation of children has grown up which has never tasted alcoholic drinks. To obtain that beneficent result, there must be no alcoholic drinks in the children's homes."

* * *

Some Trenchant Words

Governor Pinchot, of Pennsylvania, in special statement for Manufacturers' Record, vigorously declares for enforcement of prohibition laws:

"I recognize no distinction between the different articles of the Constitution of the United States."

"I am a firm believer in the wisdom and righteousness of the Eighteenth Amendment."

"It (prohibition) will add uncountable millions to the wealth of the United States;; will enormously increase the prosperity of our people; and will raise the happiness and welfare, especially of our women and children, to a new and unknown plane."

"Slavery itself was not more thoroughly discussed in advance of a decision than this very matter of prohibition, and no decision ever taken by our people was ever more deliberately registered, or more clearly in accordance with popular will."

"The United States is not only dry but getting steadily drier."

"The moral sense of the American people—the backbone of this Commonwealth—is overwhelmingly behind law enforcement. The actively bad, the morally lax, the self indulfent, and the thoughtless are arrayed on the other side. What chance have they in the long run?"

"I have confidence enough in the American people to believe—and no one can shake my conviction—that when a moral issue is put squarely before them they always decide right. This is a moral issue. It is being put squarely before them, at least in the State of Pennsylvania, and I have not the slightest question about the ultimate result."

FROM SOUTHERN BAPTIST SEMINARY

On April the 4th, we had our seventh missionary day. As usual we began in state group meetings. After songs and prayer, Brother T. J. Latimer conducted our devotional and brought us a short but timely message. Then we went into business session for election of officers for next year. The offificers elected were: A. A. Kitchings, president; I. E. Rouse, vice-president; T. J. Latimer, treasurer; Miss Fancher, secretary, and J. B. Henderson, reporter for state group.

After the business session Dr. Davis, the speaker of the morning to state group, delivered to us a splendid message.

The speaker of the general session for entire student body was Dr. W. W. Landrum of this state, who brought a great message on the subject, "Ethical Ideals of the Preacher".

These missionary days are great for keeping alive the missionary spirit of our institution. This Seminary was organized around the evengelistic idea for the center, and persists in keeping true to its ideal.

Dr. Mullins has recently made a trip to New York, where he conferred with the architects who planned the new buildings and landscape effects for our new Seminary. We hope it will not be far distant now till we are domiciled in quarters that will amply take care of us.

Brother R. B. Patterson and wife are the happy parents of a fine ten pound girl, who has come to spend, we hope, many years with them and bear the beautiful name of "Dorothy Faith".

Brother L. V. Young, who for a long time successfully "peddled" "Wear Ever" cooking utensils, now has full time preaching and is successfully peddling the Gospel of our Christ.

Brother E. E. Ballard has been invited to preach to a good church in Mississippi, and the writer hopes that same church will call Brother Ballard for its pastor, because he will surely make good. He has the industry and consecration and all other needed qualities of a good pastor.

Brethren our prayers are with you now for success in Campaign.

A. A. KITCHINGS,

Save for Your Boy

He ought to be educated some day. Just $3.00 a week deposited in this bank at 4% interest will in ten years give you a fund of about $2,000.00 for this purpose. It might mean $100,000.00 to your boy.

4% Interest on Savings

The Merchants Bank & Trust Co.

"The Guaranteed Bank"

JACKSON, MISSISSIPPI.

J. M. Hartfield, President
O. B. Taylor, Vice-President

HAVE YOU READ?
GIPSY SMITH'S BOOKS

GIPSY SMITH, AN AUTOBIOGRAPHY $2.00
Introduction by G. Campbell Morgan.

AS JESUS PASSED BY and other addresses delivered by Gipsy Smith. **Price** $1.50

REAL RELIGION ..... Gipsy Smith
Revival sermons delivered during his twentieth visit to America. **Price** $1.35

EVANGELISTIC TALKS ..... Gipsy Smith
A number of addresses, accurate, swift, with a mental grasp that were delivered at noon-day meetings.

THE LOST CHRIST ..... Gipsy Smith

YOUR BOY ..... Gipsy Smith

Large shipment of New Theological Books just arrived. Write for catalogue.

The Baptist Book Store

Jackson **Mississippi**

Results of Cash Round Up

Below we give a list of the churches by counties showing the amounts given during March and April by every church that made a contribution during these two months. The churches that did not make a contribution during these two months are the ones that should be reached by the pastors and workers during May and June and induced to make an offering now to the great cause of our Christ.

Bear in mind that the credits here given represent only the amounts contributed by the churches during the cash round up covering March and April. Only a part of this publication can appear in this issue. The remainder will be published next week.

ADAMS COUNTY

Church	Amount
Natchez	$ 586.20

ALCORN COUNTY

Church	Amount
Antioch N. 2	$ 48.50
Bethlehem	
Brush Creek	
Cane Creek	25.00
Corinth 1st	4,430.11
Farmington	2.00
Glenn (Glendale)	
Harmony	
Hickle Creek	369.50
Jacinto	
Kirksuth	414.60
Liberty Hill	
Little Oak	
Love Joy	
Mary's Creek	
Renzi	67.50
Siloh	
Tate St.	152.86
Tishomingo Chapel	35.00
Tuscumbia	
Union	
West Corinth	
Shady Grove	

AMITE COUNTY

Church	Amount
Amite River	$ 43.30
Bethel	50.00
Berwick	153.76
Ebenezer	86.90
East Fork	108.35
Galilee (Gloster)	2,047.76
Gillsburg	77.15
Gloading	179.15
Gloster	100.00
Hebron	111.00
Liberty	1,483.88
Mars Hill	193.62
Memorial	66.00
Mt. Olive	
Mt. Pleasant	130.26
Mt. Vernon	153.00
New Providence	305.00
New Zion	33.89
Robinson	97.50
Stephenson	
Tangipahoa	140.13
Thompson	
Union Hill	172.70

ATTALA COUNTY

Church	Amount
Bear Creek	$ 33.04
Berea	74.35
Bowlin	11.00
Carson Ridge	7.29
Center	
Choctaw Springs	
County Line	
Ebenezer	190.35
Edgefield	
Ethel	
Friendship	37.55
Harmony	6.00
Hurricane	8.75
Jerusalem	78.65
Kosciusko 1st	1,633.74
Kosciusko 2nd	6.25
Long Creek (Sallis)	203.50
Macedonia	13.00
McCool	30.00
New Hope	20.55
New Salem	15.41
Pilgrim's Rest	
Pleasant Grove	
Pleasant Ridge	79.35
Providence	
Samaria (McAdams)	80.00
Sand Hill	
Spring Dale	7.75
Stump Ridge	2.40
Unity	26.00
West Sena Ash	
Yockanookany	107.52
Mineral Springs	
Zama	33.00

BENTON COUNTY

Church	Amount
Ashland	$ 100.00
Bethlehem	
Bluff Springs	
Canaan	
Curtis Creek	56.00
Flat Rock	
Hickory Flat	39.50
Lonoak	
New Hope	22.25
New Prospect	
Pine Grove	4.00
Pleasant Hill	4.00

BOLIVAR COUNNTY

Church	Amount
Benoit	$ 220.00
Beulah	6.50
Boyle	14.20
Cleveland	463.11
Duncan	1,524.96
Gunnison	85.00
Hushpukana	
Merigold	248.89
Pace	72.00
Rosedale	
Shaw	
Shelby	26.75
Skeene	143.81

CALHOUN COUNTY

Church	Amount
Antioch	
Banner	$ 69.00
Bentley	
Bethany (Slate Spgs.)	137.85
Bethel	133.01
Calhoun City	597.08
College Hill	51.10
Concord	62.00
Derma	70.00
Driver's Flat	
Duncan Hill	
Gaston Springs	10.65
Macedonia	43.50
Meridian	93.75
Midway	75.00
Mt. Comfort	
Mt. Moriah	
Mt. Tabor	
New Liberty	
New Providence	
Old Town	15.65
Parker	22.02
Pilgrim's Rest	25.00
Pittsboro	304.40
Pleasant Hill	
Pleasant Ridge	24.00
Poplar Springs	98.46
Providence	5.85
Rocky Mount	28.00
Sabougla	7.03
Sarepta	
Shiloh	25.00
Spring Creek	
Spring Hill	40.63
Turkey Creek	51.00
Vardaman	22.50
Union Grove	

CARROLL COUNTY

Church	Amount
Beatty	
Calvary	
Carrollton	$ 249.43
Centreville	
Coila	
Fairview	
Harmony	1.70
Hickory Grove	
Liberty	
McCarley	
Mt. Nebo	
Mt. Pisgah	
New Bethel	4.65

Communion Ware of Quality



Best materials. Finest workmanship
ALUMINUM or SILVER PLATE
Send for Illustrated Catalog with REDUCED PRICES
INDIVIDUAL COMMUNION SERVICE CO.
Room 323, 1701-1703 Chestnut Street, Philadelphia, Pa.

NEW SONG BOOKS

Hyms of Praise: 25c per copy; $15.00 per 100. Gospel Songs No. 1: Limp 40c; cloth 50c per copy; $35.00 and $40.00 per 100.

BAPTIST SONG BOOK COMPANY
Atlanta, Ga.

Constipation

Relieved Without The Use of Laxatives

Nujol is a lubricant—not a medicine or laxative—so cannot gripe.

When you are constipated, not enough of Nature's lubricating liquid is produced in the bowel to keep the food waste soft and moving.

Doctors prescribe Nujol because it acts like this natural lubricant and thus secures regular bowel movements by Nature's own method—lubrication. Try it today.

Nujol

REG. U.S. PAT. OFF.

A LUBRICANT—NOT A LAXATIVE

THE SUREST WAY TO THE BIGGEST POSITIONS

is clearly pointed out in our new and interesting booklet entitled "BUSINESS TRAINING." It is free, no obligations. Call, phone or write

SOUTHERN BUSINESS COLLEGE, JACKSON, MISS.

EUROPE, GREECE, EGYPT, PALESTINE BAPTIST WORLD ALLIANCE

Tours Personally Conducted—45 to 108 Days, From $675 to $1485.

Why Pay More? Our Tours Give as Much as Any Give More than Many Cost Less Than Any

Sailings June and July. Write today for itinerary and full information The WICKER TOURS, Richmond, Va.

FRISCO LINES

The Official Route

to the

Southern Baptist Convention and Women's Missionary Union Kansas City, May 16-21

The Frisco Lines have been selected by Dr. R. B. Gunter as the official route of Mississippi Baptists for the convention to be held at Kansas City, Mo., May 16-21, 1923.

"THE MISSISSIPPIAN"—A SPECIAL TRAIN

consisting of modernly equipped sleeping cars and coaches will leave Memphis 7:45 p.m., May 15th, and arrive Kansas City 9:30 a.m., May 16th; this leaving time from Memphis will enable delegates from all points in Mississippi to leave home during the day of the 15th and be in Kansas City in time for the opening of the convention on the 16th.

MAKE SLEEPING CAR RESERVATIONS NOW

Sleeping car reservations, cost of railroad tickets, or other information, may be had upon application to

DR. R. B. GUNTER, Gen'l. Sec'y., Jackson, Miss., or

A. P. MATTHEWS, D. P. A., Frisco Lines, Memphis, Tenn.,
E. H. JORDAN, T. P. A., Frisco Lines, Memphis, Tenn.

N. Carrollton	9.55
New Jerusalem	
New Salem	
New Shiloh	
Poplar Springs	
Shiloh	
Vaiden	115.51

CHICKASAW COUNTY

Church	Amount
Arbor Grove	$ 3.00
Bethel	25.10
Buena Vista	47.70
Center Hill	
Egypt	220.42
Friendship	
Houlka	191.00
Huston	822.50
Mt. Olive	
New Prospect	2.00
New Salem	
Okolona	1,051.00
Parkersburg	5.00
Pleasant Grove	9.75
Pleasant Ridge	9.10
Providence (McCondy)	
Schooner Valley	
Shiloh	
S. Okolona	
Sparta (Amity)	
Van Vleet	106.45
Woodland	

CHOCTAW COUNTY

Church	Amount
Ackerman	$ 391.75
Bethany	
Bethlehem	
Beulah	204.80
Bluff Springs	
Blythe Creek	
Chester	10.50
Clear Springs	21.50
Concord	3.02
Crape Creek	
Ebenezer	
Fellowship	29.00
Fentress	
French Camp	49.00
Hopewell	53.80
McCurtain's Creek	
Mt. Moriah	20.05
Mt. Pisgah	38.15
New Haven	6.00
New Zion	76.00
Pine Grove	
Providence	16.12
Spring Hill	
Weir	140.37
Wood Springs	

CLAIBORNE COUNTY

Beech Grove	
Hermanville	$ 159.00
Ingleside	
Pattison	16.00
Port Gibson	209.16
Reganton	40.00
Russum Station	
West Side (Mission)	
Mt. Carna	

CLARKE COUNTY

Church	Amount
Antioch	$ 37.70
Buckatunna	
Center Grove	
DeSoto	40.00
Elim	
Enterprise	80.05
Falling Creek	
Harmony	157.75
Epzibah	
Knight's Valley	
Montrose	47.50
Mt. Pisgah	
Mt. Zion	
New Bethel	
Northup's Chapel	
Oak Grove	5.00
Pachuta	148.70
Palestine	
Pine Grove	
Pine Hill	8.76
Pleasant Grove (W)	
Pleasant Grove (C)	
Pleasant Hill	
Quitman	1,001.61
Rock Springs	
Shubuta	748.99
Souenlovie	34.00
Union	278.80
Center Ridge	
State Line	2.15
Stonewall	170.00

CLAY COUNTY

Cedar Bluff	$ 20.00
Enon	
Hebron	
Montpelia	8.50
Pheba	85.00
Pine Bluff	
Siloam	
West Point	3,813.60

COAHOMA COUNTY

Church	Amount
Clarksdale	$ 516.50
Coahoma	68.50
Friars Point	61.00
Jonestown	57.50
Lula	216.21
Lyon	733.50
Oak Ridge	112.00
Rich	71.00

COPIAH COUNTY

Church	Amount
Antioch	$ 4.50
Bethel	119.00
Brushy Fork	
Carpenter	126.00
County Line	62.00
Crystal Springs	2,097.88
Damascus	264.65
Gallilee	
Gallman	12.65
Georgetown	213.35
Gatesville	9.00
Harmony	101.00
Hazlehurst	3,251.01
Hopewell	16.40
New Providence	8.00
NNew Zion	29.80
Pearl Valley	29.50
Pilgrims Rest	33.61
Pine Bluff	250.99
Pleasant Hill	138.76
Poplar Springs	17.95
Rockport	
Rocky Hill	
Sardis	159.00
Smyrna	45.16
Spring Hill	160.31
Strong Hope	66.33
Sylvarena	27.54
Wesson	139.65
White Oak	144.21
Zion Hill	77.45
Union High School	

COVINGTON COUNTY

Belmont	
Blankney Creek	
Calhoun	$ 56.75
Cold Springs	
Collins	585.55
Gilmer	60.50
Kola	
Lebanon	5.00
Leaf River	110.00
Mt. Horeb	47.90
Mt. Olive	851.17
New Hope	65.38
Ora	
Rock Hill	8.75
Salem	146.16
Sanford	
Seminary	310.00
Shiloh	
Williamsburg	56.36
Willow Grove	
Union	10.00

DeSOTO COUNTY

Church	Amount
Center Hill	$ 5.00
Ebenezer	50.00
Eudora	231.50
Grays Creek	25.00
Hernando	1,235.00
Macedonia	
New Prospect	
Oak Hill	10.00
Oak Grove	112.00
Olive Branch	
Trinity	25.00

FRANKLIN COUNTY

Church	Amount
Bude	$ 215.37
Concord	
Damascus	
Eddiceton	93.34
Hamburg	48.25
Hopewell	
Lucien	71.24
McCalls Creek	74.78
Meadville	232.00
Morgan's Fork	
Mt. Zion	341.81
New Hope	
New Salem	8.75
Pleasant Valley	
Providence	50.00
Quentin	34.00
Ramah	16.49
Roxie	311.00
Sarepta	
Siloam	
Spring Hill	57.36
Union	20.00
Zion	10.25

FORREST COUNTY

Church	Amount
Brooklyn	$ 119.06

(Continued on page 16)

Mississippi Woman's College

Is complying with all the requirements of the State Educational Department to be placed upon the List of Recommended Colleges. Next session we will have the last year of High School to which a student with Eleven Units may be admitted. Entrance to the Freshman Class requires Fifteen Accredited Units or examination. Special Students may be taken without reference to Units in Music, Expression, Home Science or Painting.

Send $12.50 now to reserve room in our beautiful new fire proof dormitories or in our fine Industrial Dormitory, Dockery Hall. Also ask for new catalogue.

J. L. Johnson, Pres.
Hattiesburg, Miss.

IN MEMORIAM

J. D. Spencer

J. D. Spencer, aged 36 years, died of cancer of the stomach the 16th instant. He had been sick only a few days. He leaves a wife and four children. His father, J. W. Spencer, of Morehead, Miss., also three brothers and three sisters, mourn his going.

He was born in Webster county, near Slate Springs, Miss., where he joined the church at 14 years of age, at New Hope Church. He has lived six years in Jackson, a consistent member of Griffith Memorial Church. He was a consecrated Christian, a good father and much beloved neighbor. For several years he taught the Men's Bible Class in his church. At the time of his death he was in the employ of the Gulf and Ship Island Railroad.

TOM TOMLINSON.

W. J. Armstrong

Brother Armstrong was "in his day and generation" (age 76) one of the most prominent and influential citizens of Lawrence county. He possessed large interests and was a friend to man. By reason of his church activities the name of Jasper Armstrong was a household word in Lawrence and adjoining counties, for he was Clerk of the old Pearl River Baptist Association for 32 years, refusing when elected Moderator, which position he held several years. When the Lawrence County Association was organized he became its first Moderator, serving many years. This great and useful man passed to his reward Sunday, April 15th, 1923.

C. E. BASS.

Ethel Purvis

On April the 21st, Ethel Purvis, the daughter of Mr. and Mrs. Jim Purvis, was laid to rest in Franklin cemetery. She was thirteen years of age, and was loved by all who knew her. She was a member of Franklin Baptist church. After several months of suffering she said to her loved ones, weep not for me, for all is well. And she fell asleep to wake with Jesus. She leaves a father, mother, four brothers and four sisters, besides a host of friends to mourn her going away.

The funeral services were conducted by her pastor, Rev. A. C. Parker.

A FRIEND.

Mrs. W. P. Chapman

Sister W. P. Chapman, wife of Rev. W. P. Chapman, who for many years pastored churches in Rankin, Newton, Scott and other nearby counties, passed to her abundant reward on the 6th of April in the home of her son, Dr. J. H. Chapman of Columbia, Miss.

She was the mother of 14 children, 9 of whom are now living, 8 sons and 1 daughter, Mrs. J. Knox Huff, of Forest, Miss. Of her 8 sons 4 are doctors, 2 preachers, 1 farmer, and 1 teacher.

She became a Christian early in life, and lived a devoted Christian, and a helpful companion to her preacher husband, living to be three score and ten.

She had lived in Newton about fourteen years, and survived Brother Chapman about nine years.

She left the house of crumbling clay
To mould and mix with mother sod;
She swapped the darkness for the day
In the midst of friends and God.

W. H. T.

In Loving Memory of Our Father

Francis Marion Ellington was born in Jefferson county, Alabama, Oct. 4, 1841, and came to Mississippi about the age of sixteen. He was converted and joined the Long Creek Baptist church in 1858.

December 20, 1860, he was married to Lourinda E. Lathem, with whom he lived in the holy bonds of wedlock for a little more than 58 years. She preceded him, May 19, 1918.

He lived a consistent consecrated life, was ordained a Deacon in early Christian life, and giving in all about 65 years in the Master's service. Died April 17, 1923.

To his companion he was always faithful and considerate, to his children a wise and loving father, to his neighbors a friend and peacemaker, and to all who knew him only to love and respect him.

Four sons, James M., Kosciusko, Miss.; William Edgar, Sumrall, Miss.; Benj. L., Shreveport, La.; Robert A., Monroe, La.; and three daughters, Mrs. Mary J. Jenkins, Kosciusko, Miss.; Mrs. Savannah A. Beauchamp, Kosciusko, Miss., and Mrs. Lula E. Hutchinson, Sallis, Miss., survive, and besides these three brothers, J. Robert, Kosciusko, Miss.; James M., Sallis, Miss.; William Samuel, Paris, Texas; and one sister, Mrs. Ellen Stewart, Shreveport, La.

Sleep on, dear father, and take your rest. Soon will be the Resurrection morning when we will all be reunited in the Master's Kingdom around His throne, where only the true and faithful will be to sing His praises throughout the ceaseless ages of eternity.

Lovingly and tenderly,
BENJ. L. ELLINGTON,
1735 Maple St.,
Shreveport, La.

April 22, 1923.

Spencer B. Gilbert

On March 25, 1923, God called from earth to heaven the spirit of our dear beloved friend, Mr. Spencer B. Gilbert. He was 74 years old and had spent the best of his life in serving God. He was a kind father, true husband, and a dearly loved neighbor.

We thank God for his life, which has been a blessing and inspiration to many. He leaves a dear wife, three sons and four daughters, besides a number of friends and relatives to mourn his departure. His remains were laid to rest at Hickory Grove cemetery of Laurel. We express our deepest sympathy to those loved ones in their sorrow.

A friend,
MRS. BENNETTE NORTON.
Laurel, Miss., Route 1, Box 5.

Southwestern Baptist Theological Seminary

AIM—Scholarship; evangelism; spiritual power; practical, efficient church and Kingdom leadership.

FACULTY—40 scholarly teachers.

STUDENT ENROLLMENT—1922-1923—772.

DEPARTMENTS—Great departments in all **theological studies**, covering all phases of training for the ministry; **missionary training** for women in home and foreign missions, W. M. U. work of all sorts; **Religious Education** for training for Sunday School, B. Y. P. U. workers, pastors' assistants, secretarial and field work; **Gospel Music** for training for choir directors, evangelistic singers and accompanists.

SUMMER SESSION—with full faculty, covering almost all of the studies given in regular session—May 28 to July 20, 1923.

DEPARTMENT OF EXTENSION AND CORRESPONDENCE—offered free. Student enrollment in correspondence courses—915.

For catalogue and further information write to

L. R. Scarborough, D.D.
President
Seminary Hill Texas

To J. Berry Smith

'Written in memory of one of God's redeemed singers who departed this life almost three years ago. His Christian life was known by many far and near, but best known, best loved, and missed most by those of his home community:

Within a country burial spot,
Your quiet form is gently blest,
There buried in a lonely plot,
Among familiar scenes to rest.

Away from all life's busy rush
Your mound broods now in drowsy peace,
Your form lies there beneath that hush,
Your spirit breathes eternal peace.

I gazed upon that brow of thine
Where man could plainly read the truth,
And I your marks of virtue found,
For here you wasted not your youth.

On earth, with zeal, life's race you ran,
Aloft you held the torch divine
And lit the path of wayward man,
Till you death slew with the sword of time.

Although your bones are in the ground,
We still in silence for you pine,
Your life, though gone, divinely crowned,
Within our hearts is now enshrined.

Mt. Zion loves your sacred dust
That lies beneath a marble tomb,
For you through song taught men to trust
The Power that seals, on earth, their doom.

E'en children to your grave now go,
For in their souls infused deep
Are songs that shall henceforward flow,
When we have fallen, all, asleep.

Still in our souls there softly ring
Sweet echoes in melodious tone,
Which fell from lips that chose to sing,
Of Him whose light has always shone.

Your parting words can leave no gloom
While death shall keep her curtain drawn,
For Heaven's light will guild your tomb,
Till life's new day on earth shall dawn.

(Finis)

Mrs. Linda Dabbs

Resolutions on the death of Mrs. Linda Dabbs, by the W. M. S. of Shubuta Baptist Church:

Whereas, Our sister, Mrs. Linda Dabbs, for many years a faithful member of this society, has been called to lay down the cross for the crown; therefore, Resolved,

First, That we appreciate her long term of service and her interest in the work even when the infirmities of age prevented her attendance at the meetings.

Second, That we emulate her example of piety and fidelity to duty.

Third, That we extend our sympathy to her loved ones with a copy of these resolutions.

Fourth, that these resolutions be spread upon our minute book and a copy sent to the Baptist Record for publication.

MRS. J. M. PHILLIPS,
MRS. BOB FLIPPIN,
MRS. MORRIS,
MRS. E. L. MARTIN,
Committee.

Hilda Sigrest

Just a precious little bud, pure and white, that stayed with us who loved her so much for just three short years. We miss the chubby little hands that used to "hug us so tightly", the sweet little smile and the patter of the little feet. But we can thank God for the joy of having her for three years. Heaven is nearer and dearer because the little smiling face will be waiting for us and the little arms outstretched to us when we get there.

"Lord she was not ours, she was thine own,
In taking her you did no wrong;
We thank Thee for the precious loan
You let us keep, tho' not for long."

One who loved little Hilda,
MRS. GUS McDANIEL.

Mrs. Willie Rosamond Meadows

On April 19th, just as a new day dawned upon the world and "Morn with her rosy fingers unbarred the gates of light", the Angel of Peace came to Mrs. Meadows and into her tender arms folded her loving spirit, and carried it back to the dear God who gave it. The frail, tired little body was released from the pain and suffering of this world after living just a brief span of 27 years. One precious little son and a lonely husband, two heart-broken sisters and one brother with a devoted mother and father are left to mourn the loss of one whose radiant smile and sunny disposition made her a blessing to the world. Many beautiful flowers, typical of the beautiful life she lived, covered her last resting place. "We'll meet again in the morning".

MRS. GUS McDANIEL.

W. R. Dougherty

Whereas, Our beloved brother, Capt. W. R. Dougherty, has been called to his home eternal, and

Whereas, We desire to give some formal expression of our esteem for him, and our sympathy for his sorrowing loved ones; therefore be it resolved,

1. That by his death we have lost one of our most stalwart, useful and distinguished citizens, rich in his general knowledge, keen in his vision, strong in his conviction, sound in his judgment, and faithful to every sacred trust and labor in all the vital relations of life.

2. That as a Christian man, and member of our church, he gave to us a shining example of humility, reverence, devotion, brotherly love and charity, and by his unusual faithfulness in church attendance, and the regularity and liberality of his gifts to the church and mission work, he has given unmistakable evidence that the Spirit of Christ was dwelling in him.

3. That he was the paternal head, and life long devotee and support of one of the greatest families of all this section of country, and it was perhaps in this sacred relation where the purest and noblest ambition of his life centered, and where his ardent love and unselfish service reached the most beautiful climax.

4. That we offer the sympathy of kindred and sorrowing hearts to the bereaved family, and bow with them in humble recognition of God's sovereign right in this sacred call. That a copy of these resolutions be spread on our minutes, a copy given the family, and a copy furnished our county and state papers for publication.

Done in regular church conference, April 15th, 1923.

E. S. FLYNT, Pastor.
J. C. McPHERSON, Clerk.

B. F. Tillman

On March 13th, the spirit of Deacon B. F. Tillman was winged to its heavenly abode. Died at the home of his son, H. F. Tillman. The funeral services were held in the Gallman Baptist church, followed by interment in the Gallman cemetery. Brother Tillman was a patient sufferer for several years, was 73 years of age, was a good Christian man, a fine citizen. He leaves a devoted wife and two sons, H. F. and E. B. Tillman, and many friends to mourn his death.

COMMITTEE.

Rev. B. F. Miller

On April 21, 1923, at the home of his only child, Mrs. A. H. Hansel, Martinsville, Miss., after long illness, Brother B. F. Miller passed to his rewards, at the age of 87 years, 1 month and 14 days.

He was born in Copiah county, Miss. After the Civil War he moved to Texas, Vanzant county. In 1895 he moved back to Mississippi, Holmes county. Later he lived in Jackson, and last in Martinsville, where he was laid to rest in the soil of his native county.

During this long life he was married three times. First, to Miss Delia Greer; second, to Mrs. Ann S. Roberts; and third, to Miss Mary Stubblefield. These preceded him to the other world, the last by about one and a half years. His daughter, and four grandchildren survive him, while one great-grandchild has gone before.

He attended Bethel College, Kentucky, and was licensed to preach in Texas in 1872, and ordained by Deahs church in 1876. He served three pastorates in Texas, namely: Friendship, Union Grove, Zion Hill, and Goshen, from 1876-1892; Hattelsville, 1882-1887; and Stephens, 1887-1894. On his return to Mississippi in 1895 he entered a pastorate in Holmes county, namely: Emory, Bolingreen, and Orange Hill. He continued in the work in various fields until retired by age, a little over 51 years in all a minister.

Without any written record, the best available information indicates that he officiated at about 1,400 marriages; about 1,800 funerals; and about 5,000 baptisms. This is a record of which any preacher might well be proud, a record that clearly attests the fact that he was indeed a nobleman. This record clearly shows the appropriateness of the words of Paul put in his mouth: "For me to live is Christ. For me to die is gain".

Weep not as those who have no hope. Rather join with him in shouts of joy as he enters the promised land, and as he is assigned to the "mansion prepared for" him. Rejoice with him now that he is free from all ills, and now walks the golden streets, and enters the pearly gates, where for ever more he basks in the Saviour's love. Rejoice with him, as he with the Saviour, and the Angels, wait at the gates of glory to welcome his spiritual seed, his spiritual children, his converts, home from the broad fields of his long ministry. Again I say rejoice.

J. B. POLK.

Tommy had been playing truant from school, and had spent a long, beautiful day fishing. On his way back he met one of his young cronies, who asked, "Catch anything?"

At this, Tommy, in all the consciousness of guilt, quickly responded, "I haven't been home yet."

FIFTEEN MILLION GENUINE PORTO RICAN SWEET POTATO PLANTS, Government Inspected, Clear of Disease. $1.35 per Thousand. Tomato Plants Same Prices.
MANSOR PLANT COMPANY,
VALDOSTA, GA.

Kill All Flies! THEY SPREAD DISEASE
Placed anywhere, DAISY FLY KILLER attracts and kills all flies. Neat, clean, ornamental, convenient and cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed.
DAISY FLY KILLER at your dealer or 5 by EXPRESS, prepaid, $1.25.
HAROLD SOMERS, 150 De Kalb Ave., Brooklyn, N. Y.

Kodak finishing and supplies by mail
Prints 3¢ 4¢ 5¢ each
WRITE FOR CATALOGUE
LOLLAR'S
P.O. BOX 71 BIRMINGHAM, ALA.

ALABAMA CENTRAL COLLEGE
JUNIOR COLLEGE FOR YOUNG WOMEN
Four years high school, two years of college work. Ideal location. Cultural and practical. Efficient faculty. New equipment. Small classes. Individual attention. Develops character. Emphasizes individuality.
Fits for service.
Number limited.
Apply for catalogue to
J. H. FOSTER, President,
Tuscaloosa, Alabama.

(Continued from page 13)

Central	64.94
Eastabuchie	149.00
Greens Creek	82.85
Hattiesburg 1st	5,395.11
Hattiesburg Main St.	4,973.66
Hattiesburg 5th Ave.	296.77
Helena	
Hickory Grove	16.80
Immanuel	1,273.78
Macedonia	520.63
McLaurin	8.36
Pearce Creek	11.00
Petal	357.26
Providence	192.40
Zion Hill	69.43

GEORGE COUNTY

Church	Amount
Agricola	$ 59.56
Home	
Lucedale	465.00
Macedonia	
Rocky Creek	92.25
Shady Grove	236.00
Union	
Mt. Pisgah	

GREENE COUNTY

Church	Amount
Antioch	$ 100.00
Avera	22.75
Bethany	110.00
Cedar Grove	99.13
County Line	
Fellowship	
Johnsons Creek	
Leaf	
Leakesville	259.65
Macedonia	
McLain	
Paris	
Pleasant Hill	70.00
Salem (Smithtown)	
Salem	5.00
Sand Hill	
State Line	157.00
Sweetwater	220.00
Unity	10.00
Washington	
Newman's Camp	

GRENADA COUNTY

Church	Amount
Bethel	
Central	$ 15.00
Elliott	
Enon	
Graysport	95.41
Grenada 1st	1,260.94
Hebron	
Hillside	
Holcomb	100.00
Mt. Pisgah	31.00
Pleasant Grove	259.75
Providence	3.50
Hardy	

HANCOCK COUNTY

Church	Amount
Bay St. Louis	$ 153.00
Carneys Creek	8.58
Corinth	
Fenton	
Gainesville	5.00
Harmony	
Lake Shore	7.00
Logtown	118.70
Napoleon	
Wolf Creek	
Pilgrims Rest	
Westonia	
Kiln	40.00
Leetown	

HARRISON COUNTY

Church	Amount
Biloxi 1st	$ 864.53
Biloxi 2nd	
Gallilee	
Grace Memorial	77.57
Gulfport 1st	778.51
Handsboro	7.49
Long Beach	106.50
Lyman	
Persimmon Hill	
Saucier (Shiloh)	

HINDS COUNTY

Church	Amount
Bethesda	$ 145.57
Beulah	250.00
Byram	
Chapel Hill	24.00
Clinton	1,747.06
David Memorial	770.41
Edwards	724.00
Griffith Memorial	200.00
Jackson 1st	4,477.97
Jackson 2nd	6,397.49
Learned	142.00
New Salem	69.00
Palestine	73.81
Pocahontas	284.65
Raymond	260.00
Salem	203.00
Terry	1,064.85
Utica	823.61

HOLMES COUNTY

Church	Amount
Antioch	$ 3.00
Beulah	
Bowling Green	
Central	58.75
County Line	
Cruger	
Durant	1,069.91
Ebenezer	28.50
Emery	
Goodman	133.37
Harland's Creek	
Howard	
Lexington	417.25
Macedonia	
Mt. Pleasant	
Mt. Vernon	22.30
Oak Grove	
Oregon	
Pickens	207.77
Pleasant Ridge	
Saron	75.25
Tchula	54.44
West	63.81

HUMPHREYS COUNTY

Church	Amount
Bear Creek	
Belzoni	$ 596.30
Isola	90.50
Louise	
Midnight	190.11
Silver City	

ITAWAMBA COUNTY

Church	Amount
Antioch	
Ballardsville	
Bethany	
Evergreen	
Friendship	
Fulton	$ 131.93
Hopewell	9.00
Liberty	
Liberty Grove	
Mantachee	
Mt. Moriah	
Mt. Pisgah	48.45
Mt. Pleasant	
Mt. Vernon	
Mt. Zion	
New Bethel	
New Home	6.30
Pleasant Grove	
Pleasant Ridge	14.00
Providence	
Ratliff	
Salem	22.86
Sandy Springs	
Shiloh (Judson)	
Shiloh (Tombigbee)	36.00
Tombigbee	
Union Grove	
Zion	

JACKSON COUNTY

Church	Amount
Bellefontaine	
East Moss Point	$ 24.40
East Side (Mission)	
Escatawpa	25.00
Fort Bayou	20.00
Iowana	9.00
Kreole	
Latimer	
Moss Point	1,302.00
Ocean Springs	
Pascagoula	218.17
Red Creek Union	60.00
Union	
Vancleave	16.70
Wade	21.18
Pecan	
Ft. Belan	
Learne (Mission)	
Hilder (Mission)	
Gautier	
Bowen Memorial	8.80
South Pascagoula	22.62

JASPER COUNTY

Church	Amount
Antioch	
Bay Springs	$ 865.00
Concord	
Corinth	38.00
Decedar	
Ebenezer	
Eden	
Enon	
Fellowship	213.00
Lake Como	
Louin	147.75
Montrose	
Mossville	
Phalti	
Pine Grove	73.00
Randel Hill	
Shady Grove	103.00
Stringer	34.09
Union Seminary	
Vernon	1.50
Bethel	
Dushen	
New Fellowship	137.73
Palestine	
Heidelberg	145.50
Valley Ridge	4.00

JEFFERSON COUNTY

Church	Amount
Bethesda	$ 39.22
Elmo	
Fayette	213.75
Lorman (Fellowship)	45.35
Piedmont	76.00
Red Lick	81.00
Rodney	
Unity	11.65

(To be continued)

FROM MAGEE

We have been well received to this field of labor with every effort on the part of folks to assure a welcome. Last week was given to a training school for the B. Y. P. U's. and general "toning up for the church". Classes in the New Manuals for the three Unions were conducted from five o'clock to seven each evening, followed by preaching services at night on practical subjects in church efficiency. Fifty-nine of the young people of Senior, Intermediate, and Junior Unions stood successfully the tests for diplomas and seals. There were four additions to the church during the week, one of them for baptism. We were assisted in the work by Brother John Sproles of Mississippi College, who led the song services. Young Sproles is a ministerial student and could be used very creditably this summer in meetings as song leader. Those interested write him at Mississippi College, Clinton, Miss.

J. L. BOYD.

Try this number on your telephone

3044

the next time you need printing

And watch the results!

The BAPTIST PRESS

Printing Publishing Plus — 112 President Street - North Jackson, Miss.

Telephone 3044

Cuticura Soap SHAVES Without Mug

Cuticura Soap is the favorite for safety razor shaving.

WHEELER Business College BIRMINGHAM, ALA.

"WHEELER STUDENTS GET THE BEST POSITIONS"

Call or Write For Free Catalogue



REFERENCE BIBLE WITH CONCORDANCE

Large clear type, Genuine leather Bound, India paper. Divinity Circuit, Red under gold edge. Size 8 by 5½.

Specimen of type:

Two tribes divided by lot. **1 CHRONICLES, 25.** *Number of the singers.*

CH. 24.

15 The seventeenth to Hĕ'zir, the eighteenth to Aph'sēs,
16 The nineteenth to Pĕth-a-hī'ah, the twentieth to Je-hĕz'e-kĕl,
17 The one and twentieth to Jā'chin, the two and twentieth to Gā'mul,
18 The three and twentieth to Dĕl-a-i'ah, the four and twentieth to Mā-a-zī'ah.
19 These *were* the [5]orderings of them in their service, to come into the house of the LORD, according to their manner, under Aăr'on their father, as the LORD God of Is'ra-el had commanded him.
20 And the rest of the sons of Lē'vi *were these:* Of the sons of Am'ram: [6]Shu'ba-el: of the sons of Shu'ba-el: Jeh-dē'iah.

CH. 25.

2 Of the sons of Ā'saph: Zăc'cur, and Jō'seph, and Nĕth-a-nī'ah, and Às-a-rē'lah,[d] the sons of Ā'saph, under the hands of Ā'saph, which prophesied [b]according to the order of the king.
3 Of Jĕd'u-thŭn: the sons of Jĕd-u-thŭn; Gĕd-a-lī'ah, and [c]Zē'ri, and Je-shā'iah, Hăsh-a-bī'ah, and Măt-ti-thī'ah, [d]six, under the hands of their father Jĕd'u-thŭn, who prophesied with a harp, to give thanks and to praise the LORD.
4 Of Hē'man: the sons of Hē'man; Buk-kī'ah, Măt-ta-nī'ah, [e]Uz-zī'el, Shĕb'u-el, and Jĕr'i-mŏth, Hăn-a-nī'ah, Ha-nā'nī, E-lī'a-thah, Gĭd-dăl'tī, and Ro-măm'tī-ē'zer, Jŏsh-bĕk'a-shah, Măl'lo-thī, Hō'thir, *and* Ma-hā'zi-ŏth:

5 ch. 9. 25; 1 Co. 14. 40
6 ch. 23. 16, *Shebuel*
7 ch. 23. 18, *Shelomith*
8 Ex. 6. 19
9 ch. 23. 22
10 ch. 25. 8

MCX Bagster Bible, Price $6.50.

We have Bibles in stock that range in price from 80c to $20.00. Let us know what you want, we can fill your order.

The Baptist Book Store

Jackson, Miss.